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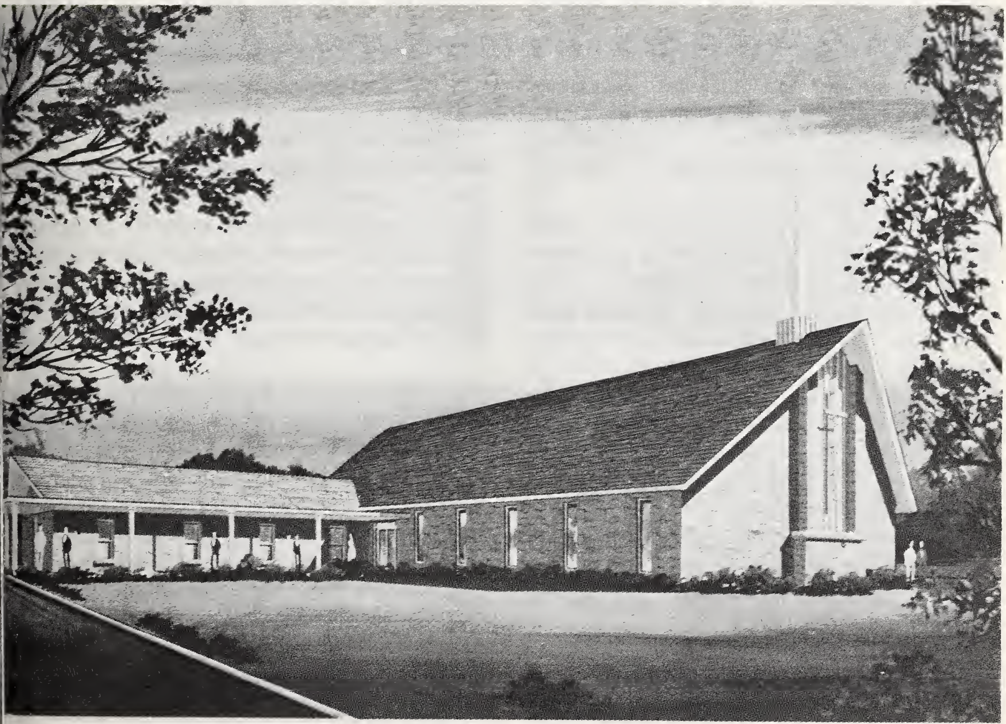

Jericho, Mocksville, N. C.

See page 9

E

CONSIDER THESE

Burl Curtis, Greenville, S. C.

We have adapted these suggestions from an article written by John Mills, who continues to do an outstanding work in the mission areas of Georgia.

At the present time there are 50 counties in the Carolinas without the church of Christ. In 66 additional counties there is only one congregation and most of these are very small. Before churches can be established the word must be preached (2 Tim. 4:1-5). Will you help? Please consider these possibilities.

1. Make a visit to the mission fields of the Carolinas for a day, or for several days, investigating the needs and opportunities on a first-hand basis.
2. Encourage the church to conduct a gospel meeting at some point in the Carolinas in 1971. It is best to bring several workers and to advertize the meeting extensively in the community.
3. Consider the possibility of the church fully supporting a preacher in a mission area of North or South Carolina.
4. Move to the Carolina mission field and work to preach the word in a specific location.
5. Make a "one time" or monthly contribution to the work. Send a check to some work in the Carolinas that you know is in need of assistance and is worthy of your financial support.
6. Write for a packet of information concerning the work in North and South Carolina. This material is free and does not obligate you. Please address your request to Burl Curtis, 71 South Fairfield Rd., Greenville, S. C. 29605, or call 277-2368.

MULLINS, S. C.

Mullins is located in Marion County on the Little Pee Dee River. The city has a population of approximately 8,000, and a population for the surrounding 30 mile radius of 200,000. The population of Marion County is about 32,000. Ninety nine per cent of the Mullins population are native born.

Mullins school district has eight public schools with 140 teachers. Enrollment is 4,000. High Schools are fully accredited by the Southern Association. A branch of the State University, business colleges, nursing schools, and schools for beauticians are within driving distance. The two hospitals have 145 beds.

There is one local radio station (WJAY) and one local newspaper (THE ENTERPRISE). Five TV Stations are received locally. Mullins is served by both Atlantic Coast Line and Seaboard Air Line Railroads. A local airport is three and one half miles away and a commercial airport is within forty minutes driving time.

Mullins today is a fast growing town with about 13 industries in the city. This city and county would be an excellent opportunity for some congregation to send a preacher family to "sow the seed." No church of Christ now meets in the county? What congregation will take on this challenge ? What preacher will go?

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PROBLEM OF MIXED – MARRIAGES

William E. Glover, Kinston, N. C.

The question of marriage is indeed a subject which should be discussed frequently, especially by the Lord's people, both in the home and in the church assembled. When this is done in the light of the full teaching of the Scriptures on the subject, it will be seen that there are several phases of the question to be considered. It should also be noted that a given passage does not always deal with every aspect of the over-all subject of the marriage relationship; and if one isn't careful, he can fall into serious error, if this fact is not recognized and respected.

To the church of God at Corinth Paul wrote these words: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." (1 Cor. 7:12-14.)

Some have hastily concluded that the above passages allow, if they do not actually authorize, mixed marriages, that is, marriages in which one is a Christian and the other is not. However, if they will only stop and consider the question in the light of the entire teaching of the Word of God on the subject, they will see that such is not the case. The above passages actually teach just the reverse.

When the Apostle wrote these words to the church, he did so in answer to some obvious questions they had asked pertaining to their present marital responsibilities. Many of them, after having obeyed the Gospel of Christ (Acts 18:8), suddenly found themselves yoked together with unbelieving spouses, and inasmuch as there is no fellowship or union on earth that binds a man and woman closer together than does the marriage relationship (Cf. Gen. 2:24), they naturally were in doubt as to just what their responsibilities now were toward the unbelieving spouse. If this is not a correct exegesis of the above passages, I am left in a quandry as to why the believers would seek such an answer. Why would they suddenly feel that their marriage relationship constituted an unholy alliance? It does not appear difficult to imagine their probably questions, when one analyzes Paul's answers.

Paul further instructs them (1 Cor. 1: 20-24) that each of them is to "abide in the same calling wherein he was called"; but does this give those who become Christians before they are married the liberty to marry whomsoever they will? Paul instructs the believing widows that they are at liberty to be married to whomsoever they will, "only in the Lord" (1 Cor. 7: 39). What is the relative difference between an un-married believing widow and any other un-married believer? Why would a believing widow be restricted to marrying "only in the Lord," while all other un-married believers be permitted to marry anyone they chose?

A settled conviction with reference to mixed-marriages is sadly lacking among the children of God in our day. Many seem to think that those who speak against such unions have no scriptural authority on which to base their teaching; but that the whole matter is more or less left up to the individual taste. As a result, so far as the Bible is concerned, there is a general indifference regarding this question. Contrary to general opinion, however, the Word of God clearly teaches that Jehovah has always had, in every age, a uniform law on mixed-marriages, and furthermore, this law is not based on statutes arbitrarily imposed, but on the fundamental principles of the kingdom of heaven.

It is certainly strongly implied in Gen.

6:1, 2, that one of the principal causes of so much evil in the world, at the time of the flood in the days of Noah, was due to the mixed-marriages of the "sons of God" with the "daughters of men." We would do well to study carefully the terrible effects that such unions as this have always had upon the people of God throughout the history of man.

What was God's attitude toward mixed-marriages at the time of the giving of the Law to Israel on Mt. Sinai? Note God's commandment to them: "And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." (Deut. 7:1-3.) What reason did God give them for enacting this prohibition? Let us all hear the sound wisdom of Jehovah our God: "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." (Deut. 7:4.) A similar warning is voiced by God, as recorded in Exodus 34:12-16: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee... and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." This teaching is plain enough for anyone willing to hear the wisdom of the Almighty God. The results of such marriages, during the history of Israel (as well as in our own time) give evidence unto the soundness of God's wisdom.

How many times have you heard those who contemplate a mixed-marriage say, "I will convert my husband or wife." How many have succeeded in such an hope? This reasoning is merely an excuse of those who would attempt to justify joining themselves together with non-Christians. In multitudes of such cases, the Christian not only has failed to lead the non-Christian spouse to the Lord, but has himself been drawn away from the faith! I realize that there are exceptions, but do these exceptions justify anyone in ignoring the teaching of Christ in this matter? Brethren, we had best place our faith in the wisdom of God, rather than in our own.

In his second epistle to the church at Corinth, Paul writes: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of God ....".... (2 Cor. 6:14-16.)

Ask yourself these questions: If a Christian marries a non-Christian, is he being unequally yoked together with an unbeliever? Is he entering into fellowship with unrighteousness? Is he communing with darkness? Is he making an agreement with one who is not a child of God? Is he entering into a relationship that binds the "temple of God" together with that of Satan? What union (or yoking) could be more unequal than that of the marriage between a Christian and a non-Christian? If we will give these questions, and their obvious answers, fair consideration, I believe we will agree that we all have been amply forewarned of God.

Of course, if we find ourselves already yoked together with non-Christians, there is only one thing we, as Christians, can do.... "abide in this calling"; even so, if you are not now married, and you are planning to bind yourself together with a non-Christian, think not within yourself, "I will change him," but "take heed unto thyself," lest you find what you thought would be a happy marriage, only a "snare in the midst of thee."

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Warnings To A Prosperous Nation

Billy Ringold, Charlotte, N. C.

Though poverty, need, and affliction are among man's most dreaded adversaries, it is a fact of human experience that these are times when spiritual and eternal values become most meaningful. There is another fact of human experience that is directly opposite - men can become so weighted down by wealth and prosperity that they forget the well being of their souls. A poignant reminder of this unfortunate human trait is given by Moses in Deut. 32:15: "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him and lightly esteemed the Rock of his salvation." Goethe is quoted as saying, "Everything in the world can be endured except continual prosperity."

In Deut. 8, Moses gives a series of warnings about what can happen when a nation becomes prosperous. What he has to say is very relevant to our situation.

He warns them first of all about the danger of forgetting God. "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments...." (Deut. 8:10, 11.) It is surely obvious to the observer of the American scene that, in a country which for years has ridden the crest of material prosperity, God appears to have little meaning in the lives of most people. In the warning of Moses there is also a prophecy which we have fulfilled - we have eaten and we are full and we have forgotten God.

In the second place, Moses warns them against pride. "And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God...." (Deut. 8:13, 14.) In his pride, man may take the credit to himself for what he has been able to achieve. "And thou say in thine heart, my power and the might of mine hand has gotten me this wealth." (Deut. 8:17.) Understanding man's problem with his pride, Moses issues a reminder which should appear in bold headlines across every newspaper. It reads: "But thou shalt remember the Lord thy God: for it is He that giveth the power to get wealth...." (Deut. 8:18.)

Let us not forget to be grateful to God and give Him full credit for what we have. "To whom much is given, of him much shall be required." (Luke 12:48.) We have been given much. Enjoying much places upon our shoulders grave responsibilities. Let us use it to the Lord's glory and honor.

Since we are rich in this world, Paul's words to Timothy are very appropriate. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19.)

MOCKSVILLE, N. MAIN ST.

Don Freeman

CARMEN WALKER, Reporting: In July the N. Main St. congregation fulfilled a dream in that we helped establish the work in Elkin, N. C. In the same month, Don Freeman and his family moved to Elkin from Lubbock, Texas, to begin full time work.

J. D. Parker of the S. Main St. congrega-

(see page 11)

ESTABLISHMENT OF THE CHURCH

Jerry Westmoreland, Greenville, S. C.

The beginning of the church is an important study to one who wishes to know which is the right church. The statement which Jesus made to His disciples in Matt. 16:18, 19, clearly pointed to the future. Some people believe that John baptized Jesus and all His disciples into the church; however, this could not be because John had been dead for some months when Jesus promised to build the church.

In finding what the Bible teaches about the establishment of the church, the teachings of the prophets are important. One prophet which gives some tangible information is Isaiah 2:2, 3. Three important things should be noted: (1) It shall come to pass in the last days; (2) all nations shall flow into it; (3) the word would go forth from Jerusalem. Another important prophecy is Daniel 2:31-45. This prophecy had to do with the image Nebuchadnezzar saw in the dream. The image had a head of gold, breast and arms of silver, his belly and thighs were of brass, his legs were of iron, and his feet were part of iron and part clay. He also saw a stone cut out without hands and it smote the image upon his feet and it was broken to pieces. David identified Nebuchadnezzar as the head of Gold. Succeeding powers were Medo-Persian, Macedonian, and the Roman. The New Testament begins its story while the Caesars still ruled.

Daniel said in the days of these last kings the God of Heaven would set up a Kingdom which should never be destroyed and that it should stand forever. The world powers mentioned above have long since ceased to be, but the church of our Lord which began with the fulfillment of these prophecies continues to this day.

Another important prophecy is found in Micah 4:1, 2. During Jesus' personal ministry he gave some information which helps to understand about the establishment of the church. In Matt. 16:18, 19, He said He would build His church which indicated it was still in the future. In Mark 9:1 He said that the kingdom (church) would come with power. In Luke's record of the great commission, the gospel was to begin at Jerusalem which ties with Isa. 2:2, 3.

Just before He ascended to Heaven, Jesus told His apostles that the power was to come with the Holy Ghost (Acts 1:8). One learns from Acts 2:1-4 the power came on the day of Pentecost. After Pentecost the church was always spoken of as being in existence. (Acts 2:47; 5:11; 8:1; 11:22; Eph. 1:22, 23; Col. 1:18).

One will find that the conditions of the prophets were fulfilled in the events at Pentecost. When all evidence is considered carefully the conclusion is that the church began on Pentecost in Jerusalem. When and Where did the church where you belong have its beginning? Did it begin in A. D. 33? If not, it is not the Lord's church. Was it established in Jerusalem?

Search the scriptures. "Prove all things, hold fast that which is good." (1 Thess. 5:21.)

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Questions Answered

THE PROBLEM OF DISCIPLINE

Howard Winters, Duncan, S. C.

A letter from our good friend William H. Young, the zealous preacher at Whiteville, N. C., says, "I would appreciate your comments (in Carolina Christian) on 2 Thess. 3:6, 14, 15; Rom. 16:17; and 1 Cor. 5:11." Anyone who will take the time to look up these verses and study them in their context will readily see that they are on a thorny and much neglected subject in the Lord's church today--the subject of the final step in discipline, the ultimate weapon in the hands of God's people to deal with unruly, ungodly, unconverted, negligent, unconcerned, or nominal church members. The churches of Christ have an obligation both to God, to themselves, and to the world to keep themselves pure and above reproach. When ungodliness breaks out in their rank, something must be done. Sin can never be condoned.

When a child is unruly, when it needs correction, the Lord once told His people, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die." (Prov. 23:13.) But when a member of the church openly lives in sin, rebels against God's rules, and flouts truth and right by his manner of life, we cannot "beat him with the rod," nor can we bring him to a public trial and throw him into prison. We must deal with him in some other manner. And the manner which the Lord has specified by which this is to be done is the steps leading up to and the final withdrawal of fellowship from the one who can in no other way be led to repentance. The whole process is often referred to as discipline, but the verses we are to consider are dealing only with the final step, the withdrawal of all association by Christians. This final step is simply to cut the guilty one off from that heavenly communion that only Christians, in their association as children of God, can know. If such an action does not bring an ungodly Christian to his senses, nothing can. He is lost both to God and to the world (as an influence for good).

Such action may at first seem cruel and unchristian, but, as our verses will show, it is necessary if we are to carry out the Lord's will. He has commanded it and we must not neglect it. But when the end in view is considered, discipline is both merciful and humane. It is not designed just to rid the church of an undesirable member, but rather to purge a diseased member so as to save his soul. No one can be saved in sin, and discipline is designed to lead the guilty member to repentance and thus back to salvation.

Space will not permit us to discuss at length all the passages under consideration. We must therefore try to sum them up into brief statements and then discuss briefly our summary.

1. Discipline is commanded. This is clearly shown by the two following verses. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6.) Thus churches that fail to practice discipline are disregarding a plain commandment of God.

Jesus clearly outlined the steps to be taken, the procedure to be followed, in discipline. He said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. 18:15-17.) Paul adds the weight of apostolic practices to this by saying, "A man that is an heretick after the first and second admonition reject." (Titus 3:10.) When every possible effort has been exhausted to bring the erring one to repentance, and if they all fail, the final step is to count such a one "as a heathen man and a publican." "Yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:15.) Needless to say (at least to Christians who practice the instructions given in Gal. 6:1) that all this must be done in love and for the good of the one being disciplined. Anything short of this would be cruel and unchristian.

2. Some sins for which discipline is required are specified. The sin of causing division and offences contrary to truth is mentioned in Rom. 16:17. The sins of walking disorderly and not after apostolic tradition are the ones the Thessalonian churches are commanded to discipline in 2 Thess. 3:6. The Corinthian passage lists several such sins by saying, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Cor. 5:11.) Paul further says, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:14.) There are a number of other sins mentioned in connection with discipline in the New Testament, but the ones we have mentioned are all in the verses we were asked to comment on.

The question is often raised, "Are the sins mentioned by name the only sins that demand the ultimate in discipline, the withdrawal of Christian fellowship?" We think not. A study of the New Testament passages on the subject has convinced us that the lists of sins are suggestive, not exhaustive. It is our conception that any sin that would cause a soul to be lost is a sin serious enough to call forth discipline from God's people. But any sin committed in open defiance of God's revealed will, any sin one commits and refuses to repent of, is in our conception, a sin serious enough to cause a soul to be lost. It is our conception, therefore, that any sin committed in open rebellion to God's revealed will is a sin serious enough to call for discipline by the church. Perhaps the force of what we have here concluded can be better seen by raising another question: What sin does not call for a withdrawal of fellowship (assuming that all the other steps have been taken) when it is committed wilfully and in open rebellion against the law of God and in full knowledge of a community of saints?

3. The withdrawal of fellowship is a church action. It is not the action of a few individuals within the church, nor is it the action of an individual who withdraws himself from the church. Paul said, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:4,5.) Here is where the subject is often misunderstood, and it is here that the action of discipline often breaks down. When a church concludes that nothing else can be done and then announces that a certain person has been withdrawn from, it then becomes the duty of every member of the church to put into practice that withdrawal. This simply means that each Christian must withhold all social and religious fellowship from him--"With such a one not to eat." Thus when an unfaithful member has been withdrawn from, every Christian (within that body) must withdraw all association with him. (I take this withdrawal of association to mean any kind of fellowship in which the Christian's actions might be interpretated to mean that he was condoning the sinful man's actions or that he did not accept the church's decision in the matter: for there are obvious situations, such as husband and wife, which are not included.)

We have just briefly touched on a subject

(see page 11)

JERICHO — LOOKING BACK

Tony Forrest, Taylorsville, N. C.

(Author's Note: The above remarks were made at ceremonies dedicating Jericho's new house of worship on May 17, 1970. Minor editing was done for publication).

In 1871, a stranger, named G. W. Neely, secured permission and preached for a time at Jericho schoolhouse. His preaching was of a type entirely new in this part of the country, and even though he converted no one, his messages provided conversation topics long after he had left. The following year, in the heat of mid-summer, W. L. Butler also came to Mocksville and began preaching at the Jericho schoolhouse. Both Neely and Butler were targets of much ridicule and abuse, but the seed sown took root, and five souls put on Christ in baptism on July 4, 1872. (Some readers will be interested to know that the "original five" were: Mary Catherine Kurfees, Marshall C. Kurfees, Rachel Seamon, Mrs. Quint Keller, and Mrs. Clint Wilson. The baptizing was in Hunting Creek, about a mile west of Jericho.)

With these "original five," as they came to be called, simple Christianity, uncomplicated by human inventions, began its spread and influence in this community, this county, and this state. By 1884 the Jericho schoolhouse was no longer adequate as a meeting place for the church. It was determined that new and better quarters should be built. A large frame building was erected, which, with several additions and remodelings, was to serve the church until 1970.

In the latter years of the 19th century, there were many allied congregations across the country, for what had happened at Jericho was happening around the world as literally multitudes were abandoning human creeds in favor of the Word of God and that alone. In fact, as early as the 1820's, James O'Kelly had established churches in the northern piedmont of our state from .about stokes County eastward. Jericho's own M. C. (Marshall) Kurfees, one of the original five, preached and established several churches in Davie, Yadkin, Wilkes, Surry, and Forsyth Counties including downtown Winston (now Winston-Salem). It was not long however before a cancerous sickness swept across the movement. Throughout the country, men were abandoning the once held principle of "Speaking where the Bible speaks, and being silent where the Bible is silent." Much like the Israelites, who wanted a king so they could be like their neighbors, the reformers sought acceptance and popularity by becoming more like their neighbors. By 1910 the digression had run its course and worked its havoc. Only four congregations in the entire state survived - one each in Forsyth, Rowan, Iredell and Davie Counties with Jericho being the oldest.

From its beginning until now, the Lord's work in North Carolina has been symbolized by the mere mention of "Jericho." This, I believe, is true because of the spirit which has characterized Jericho from the start. W. L. Butler said of his first visit here, "Their minds were eager to investigate the claims of this new preaching." In his obituary of Mary Kurfees, Butler wrote, "By her godly conversation, generous hospitality, and loving counsel, many were won to Christ. No member did more to build up and extend the influence of Jericho." This spirit was shared by her husband and children, and no doubt, all of those at Jericho. Because these Christians delighted in the defense of the gospel, they made no concession to the world and were unaffected by the digression.

It could be said of Jericho that it has produced five gospel preachers, but, to my mind, this is a serious understatement. There are ten or more now a part of Jericho who can preach effectively, and who knows how many there have been. Besides carrying on its own work, Jericho has assisted many other works and aided in establishing several congregations in our state.

In Acts 12:20 we are told that there were certain Greeks in Jerusalem for the Passover feast. The next verse says, "The same came therefore to Philip and desired him, saying, 'Sir, we would see Jesus'." This same request echoes around the world today. Humanity grows weary of weak, compromising religion. The vagaries and inconsistencies of modern theology are nauseating, and rather than upholding the Savior, they are driving more and more into atheism. Many others who find their diluted faith insufficient for the crises of modern living are seeking escape in the use of drugs or attempting to cover their fears with acts of violence. Whatever success Jericho may have achieved, or may ever achieve, will not be measured in numbers present or in sermons preached -- not in nails driven nor bricks laid, but in whether or not through its membership Jesus is made visible to the world.

Someone commented to me, "Old Jericho is gone." I pray that it is not, for if the Jericho which has fought for God's truth for nearly one hundred years is gone, then there is nothing left here that is worthwhile. No, it is not gone. The two giant poplar trees are gone; the old building is gone, but Jericho survives. Yes, more than survives for TODAY Jericho marches forward into whatever time God may yet allow, determined with God's help to set forth Jesus as He really is.

Additional Note:

Bill G. Smith, Mocksville, N. C.

The Jericho congregation moved into the new building in April, 1970 (see cover). It has ten classrooms, three rest rooms, a big nursery, and a lovely office. Office has paneling, carpet and a cooling-heating unit. The auditorium will seat 300 people, with padded pews and wall to wall carpet. The dressing rooms are large and serve a dual purpose. One is a teacher work room and the other contains the food and clothing bank. The entire building is airconditioned.

A dual paved driveway and parking lot will accomodate 57 cars. All of this cost around $100,000.00 and was made possible by Continental Church Builders, Inc., of Nashville, Tenn.

TRI-CITIES SCHOOL OF PREACHING

Situated in the beautiful mountains of East Tennessee, and just across the western North Carolina line (west of Marion, Hickory, Lenoir, and Boone) is Elizabethton, Tenn. And the Centerview congregation in Elizabethton is the scene of a unique training school. It is called the Tri-Cities School of Preaching, but it is not limited to those who wish to preach. It is open to anyone who has a desire to improve his knowledge of the Bible. Brother Lee Ledford (who asked us to make this report) is the minister of the church and director of the school. Six classes per week are conducted, meeting on Tuesday and Thursday nights. Presently the subjects on Tuesday nights are Homiletics (taught by Howard Reece), Harmony of the Gospels (Marlin Rohrbaugh), and the Book of Acts (Jesse Condra). Thursday nights, Old Testament Survey (Clayton Winters), Speech (Benny Burns), and Religious Education (Clifford Dobbs). The present enrollment stands at about 25, and one can enroll and start classes any time he wishes. Since I know personally the Centerview church (having preached there for two years before moving to the Carolinas) and five of the six teachers, and since it has been my privilege to look over some of the material being taught, I can heartily recommend this school to brethren throughout the

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TAKING CHRIST TO THE CAMPUS

Kent Brand, Raleigh, N. C.

Jesus said, "Go ye into all the world and preach the gospel to every creature." The words of Jesus do not eliminate anyone in the world from the concern and love of Christians. We have one of the greatest mission fields in the world at our doorstep. In Raleigh alone there are at least six campuses. The Triangle area contains about 50,000 students. There are over forty colleges and universities in North Carolina. We have a very unique opportunity of not only ministering to students in Raleigh but also of helping other congregations reach students with the message of Jesus. You may ask what can I do? Here are a few suggestions that will help us penetrate the campus with the message of Christ.

First, all congregations must become personally committed to the local educational programs aimed at strengthening the student before he goes to college and to maintain contact with him and the college church while he is away at school.

Second, parents, particularly the fathers, must accept the responsibility for training their sons and daughters to be faithful and influential Christians in any circumstance.

Third, Christian faculty members in state schools must realize their singular opportunity not only for teaching secular subjects from a Christian perspective but also for personal influence for Jesus both in and out of the classroom. One of the most neglected aspects of Christian Education is the infiltration of the state schools by qualified faculty members in every discipline.

Fourth, college churches have the God-given task of providing a Christ-centered outreach and meaningful Bible study opportunities. Experience has shown that the most effective college programs are locally directed, Biblically centered, and permanent.

Fifth, there should be a deep and abiding love between the resident members and the college students.

Each Christian should count others as better than himself; "Love one another tenderly as fellow Christians" (Romans 12:10).

May we continue with unceasing and untiring effort to offer the abundant life to students; "Never slack in zeal, glow with the Spirit, always serving the Lord" (Romans 12:11).

PROBLEM OF DISCIPLINE . . . (Cont'd.)

that needs to be studied and practiced a great deal more. A church that fails to discipline its erring members fails in its duty to God. But it fails in more than this: it fails its ownself--it fails to keep itself pure and spiritually healthy. But even this is not all: it also fails its erring members. The sinful member often goes on in his sin, not realising it is sin and thinking all the time that he is acceptable both to God and the church, while no one calls his hand. If he dies in this condition, he will be lost--lost because the church failed him. Somehow or other, churches must be taught to get back to the practice of Biblical discipline. Jesus said (even though this was on another subject, I feel that it would apply with equal force here), "If ye know these things, happy are ye if ye do them." (John 13:17.)

MOCKSVILLE (Cont'd.)

tion in Winston-Salem was the speaker in a meeting at Elkin in November. There was good attendance with one response since then as a result.

There are a number of people enrolled in the Bible Correspondence Course as a result of the radio program which has been the main point fo contact thus far. We feel much good is being done that will hopefully

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Report from Nigeria. Dr. Henry Farrar sends the following encouraging report from Africa: "Continuing progress goes on to fully rehabilitate Nigerian Christian Hospital which had been decimated by two and one-half years of war between 'Biafra' and the Federal government of Nigeria. At the end of the war nine months ago, the hospital, missionaries' houses and Bible Training College at Onicha Ngwa were all occupied by victorious Nigerian soldiers. The Red Cross moved in then and the soldiers vacated one missionary house and the hospital buildings which were used as a refugee and intensive feeding center. In June, the Red Cross was phased out and the Christian Council of Nigeria, a relief organization, took over the hospital at our request. They budgeted $8,400 for equipment for the hospital and sent a doctor and nurse.... They plan to phase out their operation January 1, 1971.... The churches here are flourishing though very poor economically. Two were baptized at Dema last Lord's day where I preached."

Schools of Preaching. The School of Preaching in Knoxville, Tenn., under the oversight of the elders of the Karns congregation, is scheduled to begin classes in February. The announced intention of this school is to put special emphasis on mission areas, and the Carolinas have been specified.... The Van Brunt church in Kansas City, Mo. has announced plans to open a School of Preaching in September of 1971. Somewhat different from other such schools, this one will offer a four-year program of study. The schedule is so arranged that students are enabled to support themselves while attending night and Saturday classes.

Tax Change for churches. All churches should take special note of the following, which we lift from the Firm Foundation: "Did you know that recent changes in the Internal Revenue Service Code require all organizations to file a special form if they wish to obtain tax exempt status? This includes churches. The IRS planned to mail the form, 'Package 4653' by August 1 (1970) to all previously tax exempt organizations. Your church should have received the form by now. If you have not received a copy, immediately write your district IRS director for form 4653. Although there is no deadline for filing, no organization will qualify for tax exempt status, regardless of past tax history, until the form is filed. In addition, the IRS must send a letter of confirmation."

What would happen? Baker College (formerly Magic Valley Christian College) has already closed for lack of financial support.... A news release from Crowley's Ridge College, in Paragould, Ark., asked, "Shall Crowley's Ridge live or die?" In the news story President Emmett Smith said that immediate financial assistance was needed to keep the school from closing its doors.... Ohio Valley College, in Parkersburg, W. Va., is also feeling the pinch (although not quite as serious yet as Baker and Crowley's Ridge) as indicated in a declining number of students and a financial crisis caused by a continuing deficit.... These three schools give us the first warning signals: if brethren want Christian colleges, they must support them financially. What would happen if every Christian in America would make a financial contribution to the Christian college of his choice this month? Why not give it a try!

Among the papers. Christian Times, a three year old newspaper for the churches of Christ in Oklahoma, under the editorship of Ed Smithson, has gone national. The November 19 (1970) issue, mailed to churches throughout America, carried this announcement. For more information, write the editor at P. O. Box 94688, Oklahoma City, Okla. 93109.... The December (1970) issue of 20th Century

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

HENDERSONVILLE

KEN WILLIS, Reporting: We are now in our fifth year of work with the church here. Jack Hilliard of Jellico, Tennessee, was with us in a short gospel meeting in mid November. The messages were Bible centered and powerfully presented. His lectures and slides of the Holy Land prior to the services were most informative.

Our November attendance for morning worship averaged 65, with a contribution average of $215.60. Contacts continue to be received from the Herald of Truth TV and radio programs. Our local daily radio program will terminate when the current contract expires Dec. 31.

After nearly eight years in Western N. C., my family and I plan to join the two present missionaries now working among the 11 million souls of Malaysia, in the spring of 1971. We plan to be in Singapore to work one semester in Four Seas College of Bible and Missions (and study there) then move to Malacca, Malaysia, to work in planting the truth there. Please pray for our efforts.

Anyone interested in the work of preaching here may contact the leaders at Church of Christ, 1201 Oakland Street, Hendersonville, N. C. 28739.

KINSTON

WILLIAM E. GLOVER, Reporting: The work here in Kinston continues to produce fruit to the glory of Christ. The results of continued personal work by many of the congregation continue to be made manifest in increased interest in all services of the Lord's church. We have experienced a very remarkable phenomenon relative to our attendance. We have been having larger attendance for our evening services on many occasions than for our Sunday morning worship services. The Kinston congregation, unlike many places I have labored, are consistent in attendance at all services. It is wonderful to see our Wednesday evening services many times almost equal the number we have on the Lord's day. Our contribution continues to rise. We are presently working on our budget for the year 1971, and with the help of God we pray that we will be enabled to save many souls through the many avenues open to us for the preaching of the Gospel of Christ. Come visit with us when you are in this area. Pray for us.

BROTHERHOOD NEWS . . . (Cont'd.)

Christian is devoted to drugs, drug abuse, and what can be done about the problem. Although most of the writers (not all members of the church) deal with the subject more from a social (psychological) rather than from a Bible standpoint, it is, in our opinion, a useful production, one that can be passed to youth with confidence .... Almost the whole issue of the November 26 number of the Gospel Advocate is devoted to Freed-Hardeman College. It is filled with interesting information about this great historic Christian school. All those interested in the college and all students who plan to attend will want a copy of this issue.

TRI-CITIES SCHOOL . . . (Cont'd.)

Carolinas, but especially those who live within driving distance of Elizabethton. It is my conclusion that the concept behind schools of preaching, when they are operated by the church, is one of the most vital and valuable of this century. The church should have been involved in such all the time: for she is a teaching institution. We should therefore gladly take advantage of every opportunity to utilize them.

--H. W.

BOOK REVIEW

Howard Winters, Duncan, S. C.

Pat Boone and the Gift of Tongues, by James D. Bales. (Privately published, Searcy, Arkansas.) 378 pages. Cloth, $6.95.

The liberal trend of the past decade that has ripped at the heart of the church of our Lord by seeking to displace the Bible as the only authoritative source of divine wisdom and knowledge, is, as this reviewer conceives it, a two-pronged movement--an evil with a forked tongue! The first prong rejects the Bible for human wisdom. The intellect becomes the supreme criterion and the true bases for updating the Bible and keeping it relevant to our needs. This prong leads to modernism. The second prong replaces the authoritativeness of the Bible with emotionalism. The presence and the approval of God is equated with certain emotional experiences. This leads to Pentacostalism. The first prong has been met and successfully refuted by many learned men, both in and out of the church. But the second prong (which to our thinking is more widespread and far more appealing to the average person) has received very little notice (except as it related to the discussion of the indwelling of the Holy Spirit). While we slept, this cancerous movement continued to do its deadly work. We are now reaping the rewards of a decade of departure from the word of God--a decade of searching for emotional experiences instead of a "thus saith the Lord."

Without question, the most popular member of the body of Christ to be carried away with the emotional prong of the liberal movement is Pat Boone. He claims to have received the baptism of the Holy Spirit, the power to speak in tongues, and certain other spiritual gifts. In February of 1970, James D. Bales, who possesses one of the most powerful and best trained minds in our brotherhood, began correspondence and discussion with Boone. For more than 10 years Bales had been collecting material to write a book on "Speaking in Tongues." Since Boone was soon to release a book setting forth his position, Bales decided to write his book as a refutation of Boone's claims, using their correspondence and discussion as the basic theme. The resulting book is, in our judgment, the most significant contribution yet to be made toward stopping liberalism (especially the emotional prong) in the Lord's church. Bales deals Scripturally, logically, and honestly with every argument, every dodge, every quibble. Actually, he has produced two books in one: the first, a study and refutation of the phenomenon of "tongue" speaking (about half the book), and, the second, a study of the same subject as it relates to Pat Boone and others in the church who have defected to emotional extremes. This reviewer has read about 25 books authored by Bales, all of them superb in contents, but he concludes that this is Bales' finest production to date. This and future generations will owe him an eternal debt of gratitude for his work. This book is a must for every Christian, not just for elders, deacons, teachers, and preachers alone. Brethren, if you have ever read a religious book in your life, read this one. It is relevant, to the point, and strikes exactly where we need it most. It will curb our appetite to equate emotional experiences with the presence and approval of God. Order your copy immediately from Carolina Christian Bookstore.

MOCKSVILLE (Cont'd.)

bring visible results soon.

Don Freeman gives this information concerning himself. "I am 32 years old and am from Kress, Texas. My wife's name is Mildred and we have four children, Bobby (10), Tammy (7), Kevin (5), and Tina (2). Before we moved to Lubbock, we lived in Weatherford, Texas and I was employed at General Dynamacs in Fort Worth.

"I attended the Sunset School of Preaching in Lubbock from September, 1968, to July, 1970. The school is directed by Cline Paden, who also is one of the elders of the Sunset congregation. (see page 16)

FULL SPEED AHEAD

Definite progress is being made by the Southeastern Children's Home. All connected with this effort are greatly encouraged by the developments of recent days. We want to share some of these good things with you.

First, the property on which the first cottage will be built has been purchased and paid for in full. This property consists of four acres on the outskirts of Sumter, S. C. The cottage will be in the midst of a new subdivision. Roads within the subdivision are now under construction. The Property Committee, consisting of Hugh L. Palmer, S. Robert Collins, and Roscoe Newton, are pictured above receiving the deed to this property from the former owner, T. D. Keels. Also pictured is David Goldman, Attorney, who handled the legal matters in this transaction. We believe this purchase is a great step forward.

Second, the Board of Directors has already selected the plans for the first cottage. The Property Committee has been in contact with the State Fire Marshall and all his standards for the protection of the children against the hazard of fire will be carefully observed. The house will be brick veneer and must, of necessity, be large so as to accomodate six children and their houseparents.

Third, it is indeed fortunate that on the Board of Directors is a man who is in the realty and construction business. This man is Hugh Palmer who also serves as Treasurer of the Southeastern Children's Home. The Palmer, Elliott, and Rowland Realty Company of Sumter, S. C., a firm

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FULL SPEED (Cont'd.)

well experienced in the construction of quality houses, has agreed to build this house at cost. This is cause for rejoicing as this alone will save the Southeastern Home a substantial amount of money.

Fourth, application has been made for a conventional loan with which to finance construction. This is the immediate pressing need. If a conventional loan cannot be obtained, it may be necessary to sell bonds. One way or the other the funds to finance construction will be forthcoming. A loan of $25,000 is thought to be sufficient, coupled with the amount on hand, to build and furnish this house.

Fifth, all those connected with the Southeastern Children's Home are truly grateful to those many individuals and congregations who are giving so liberally to this work. Your contributions are urgently needed at this crucial time. Your donations are tax deductible. We solicit your prayers, suggestions, and contributions. Donations may be mailed to: Southeastern Children's Home, Inc., c/o Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, S. C. 29150.

MOCKSVILLE (Cont'd.)

"My family and I are glad that we can serve the Lord in N. C. We receive our personal support from the N. Main St. congregation in Mocksville, N. C. The S. Main St. church in Winston-Salem is also aiding the church in this area.

"The work in the Elkin area is going great. Many are hearing about the church for the first time. We are averaging from 25 to 30 each Sunday morning and from 20 to 25 each evening. We are praying the Lord will give us an increase soon. Pray for the work here."

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CHRISTIAN

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Ken Willis Family To Malaysia

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EVILS OF THE DAY

Howard Winters, Duncan, S. C.

The Bible, in the following quotation, raises and answers a most pertinent question: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God." (1 Cor. 6:9-11.)

There has not been a day in the history of the world, since Adam and Eve sinned by transgressing the law of God, that has not known (or been known by) its sins. But as experience has taught us, even in our short span of life, there are days, months, years, decades, and even centuries that are characterized by certain evils more than by other evils--evils that enjoy a heyday for a period of time. We believe the day in which we live has certain prominent evils that mark it, especially as far as youth is concerned, not because the evils are new and different but because they are so widely practiced and so blatantly accepted by the majority. In our limited observation we have concluded that the people of the United States, in this year and in the past decade, are carried away, both in conviction and practice, with the following evils (not necessarily listed in their order of prominence):

1. Alcohol. Nearly 90 million Americans spend approximately 13 billion dollars annually on this destructive liquid. It is America's number one road killer, poverty causer, home breaker, orphan home builder, and brain damager. Without question, it causes more selfishness, heartache, and loneliness than any other single cause in the world. Men call it a disease (and indeed it is a symptom of the disease of sin). But if it is a disease, it is the only disease manufactured, bottled, sold, bought, and wilfully taken, and the only one man has a choice as to whether he will take or not. If it is a disease, then it is a self-inflicted disease. In fact, the Bible presents it as a disease--a disease of the mentally deceived and spiritually destitute. See Prov. 20:1 and Isa. 5:11, 12. God's people (and especially God's young people who will make up the coming generation) ought to shame the use of alcohol right off the face of the earth.

2. Drugs. Drug abuse is an evil usually found more among youth than among adults (this is largely due, we suspect, because one either must quit using drugs or else he does not live to be a free, useful, working adult). Having been convinced of the danger of drugs, most adults, who are not willing to face life without a beclouded mind, turn to alcohol. But most youth, when they do not have the courage to face the challenges of life, the challenges their forebearers accepted and conquered, "cop out" with drugs. (To "cop out" is an

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expression used to describe the action of one who takes drugs to drop out of the real world into a world of fancy.) Life is often hard to face and the problems are complex and thorny, but to "cop out" is not the solution. In fact to "cop out" is the easy way out--to "cop out" is "chicken." It takes real courage, real men, to face reality, to stand for the right, to successfully fight the battles of life with an undoped mind. Life is real, and if we are to be of value to ourselves and to the world, we must face it--face it as men, not as "cop outs."

3. "Free love." This, in former generations, was called adultery, fornication, harlotry, whoredom, prostitution, etc., but we have euphemized it and popularized it with the high sounding title of "free love." But let it be firmly understood, here and now, once and for all, that there is no such thing as "free love"--"love" without responsibility. Sex has its price, and those who are not willing to pay the price (marriage) have no right to its sacred precincts. Those who practice "free love" are parasites whose hosts are human values. They barter human life and character. They are social hitchhikers--they want to ride but are unwilling to pay the fare. Sex outside of wedlock is a sin against both God and the human body--the only sin of its kind in the Bible (1 Cor. 6:15-18). Thus "free love" may be condoned, accepted, and practiced by men, but the God of heaven still condemns it. (Say what you please, it is our considered conclusion that the shameful way girls and women dress now is a symptom of the acceptance of "free love" as a way of life. You cannot convincingly tell me that a girl is advertising her virtue when she appears in public with a skirt on no longer than a man's handkerchief.)

4. Pornography. Sex is used to sell cars, television, books, toothpaste. We meet it at every newsstand, on the table in almost every living room, and in one way or another in every confrontation of life. We are a sex saturated society. We can, therefore, expect nothing but the publication and distribution of sex oriented material. Pornography goes beyond the limits of decency: it is the publication and distribution of sex material, in both word and picture form, that is designed to arouse illicit sexual desires. Such is obscene and destructive of pure thought. Don't be deceived by prejudiced reports: as a man reads, so he thinks; as he thinks, so is he (Prov. 23:7). Jesus said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man." (Matt. 15:18-20.) The heart produces from that which it is fed: feed it good thoughts and it will produce good fruit, but feed it with obscene and trashy literature and you can expect from it that which Jesus said defiles the man.

5. Idleness. Someone has well said, "Doing nothing is an apprenticeship to doing wrong." The Bible says, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies, Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3:10-12.) With the advent of time-saving and labor-easing devices of all kinds, men and women have found themselves with more leisure time on their hands than they know how to use. They thus become idle much of the time, and their idleness breeds discontent. Their discontent leads them in search of adventure, and their adventures lead them into the illegitimate and sinful. Soon they become "fun" addicts--addicted to the philosophy that "fun" is the only reason for living. They will do anything for a thrill; but to find the same degree of thrill, they must go farther and farther in search of adventure. The vicious cycle has no end. But this problem does not belong exclusively to adults. Youth are also idle. The crowded condition of modern living has taken away almost all possibility

of necessary and useful work for them. We constantly hear them making such statements as, "There is nothing to do, no place to go, and no one to care." Their idleness festers into a sore; the sore becomes infected, and soon the whole body (of youth and society) is poisoned. They run into the same cycle that we have ascribed to adults, eventually turning to alcohol or drugs for "kicks." Thus a costly (as well as a deadly) habit is formed. Since they have no work they can earn no money to support their acquired habits. They turn to theft and other crimes. And the problems caused by idleness have just begun.

6. Theft. In America stealing is big business and has been accepted as "normal" by the vast majority. Who among us have not stood by in a local store and watched as parents permitted their children to steal candy, chewing gum, firecrackers, etc.? In fact, we have observed in some cases, if not in most, that the parents have prompted it. According to a news item a few weeks ago, every item we purchase is two per cent higher than it would be if there were no shoplifters. Some teenagers who were arrested for shoplifting acted surprised to learn that there were those who thought it was wrong to steal from stores if one could get away with it. To them, theft was a way of life--an accepted practice! What has happened to our respect for another's property? Have we forgotten the golden rule? (Matt. 7:12.) The honest way of life is set forth by Paul in the following words: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 5:28.)

7. Gambling. By gambling we mean any kind of a game of chance in which one tries to win the property of another without, at the same time, planning to give a proper value in return, whether that game be the flipping of a coin to see who will pay for a soft drink, betting on a horse, playing poker, or purchasing a chance to win in a national or international lottery. Gambling finds many ways to express itself, but it always has the element of chance--the element of gaining without giving in return. Although gambling is now almost universally accepted, in one form or another, the man or woman, boy or girl who develops the gambling philosophy must do so by shriveling his soul to compassion and searing his conscience to honest gain. Gambling is wrong for many reasons: first, because it trains one to think that what belongs to another by right of labor is his (without earning it by the sweat of the brow) if he can by some means attain it. Secondly, it teaches disrespect for honest labor. Thirdly, it contradicts the Bible by saying that it is more blessed to get than to give. Fourth, it causes one to depend on luck instead of pluck--to depend on chance instead of honest achievement. Fifth, it is contrary to every Christian principle of honest gain. To give something for nothing is the Christian philosophy; to get something for nothing is the gambling philosophy. Christianity belongs to Christ; gambling is satanic.

8. Selfishness. Selfishness is centering life in oneself. In fact, selfishness is the root of many evils--it is the sin that is back of most sin. In our day selfishness is more blatant, more arrogant, more insolent--selfishness unashamed. Men seem to pride themselves on the fact that they live for self and self alone--that they consider their only duty to be to care only for "number 1." They have obviously forgotten that each is his brother's keeper, that "none of us liveth to himself, and no man dieth to himself." (Rom. 14:7.) We are not in this world to live for self alone. Unselfish service is man's noblest accomplishment. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:29.) The only contribution of selfishness is misery to its possessor. Those who would be free, those who would be happy and live meaningful lives, must live to serve. Christ taught that it is more blessed to give than to receive (Acts 20:35). To be a Christian

one must cease to live for himself and live for Christ. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.) There is simply no room for Christ in a selfish heart.

9. Lying. The truth is not a weighty matter in many quarters today. Groucho Marx (in his book Groucho and Me), although it is difficult to determine when he is serious and when he is not, summed up modern thinking exactly when he said, "Lying has become one of the biggest industries in America." He goes on to say: "By this time you are probably aware of the fact that the brothers (the Marx brothers) were congenital liars. You mustn't be too hard on us because we had discovered early in life that steady and consistent lying was the only road to survival." How different this sounds from the history of one of America's greatest sons. A few days ago I finished reading a biography of James A. Garfield, 20th President of the United States. His biographer pointed out that Garfield had had to face many difficulties in youth, but that apart from this he was not different from the other boys of his neighborhood. "But," the biographer says, "there was one feature of little James' character which will account for his final triumph under all these discouraging circumstances of life.... He did not and would not lie.... The truth was his good angel. It kept him from everything which he would be ashamed to confess. It overcame his indisposition to labor. It guided him safely over the dangerous bar of a petted boyhood. Inasmuch as he was more true in his speech and actions than other boys, just that much was his boyhood nobler and more promising than theirs, and no more. In all other things he was like the multitude." Lying is weakness--it is not necessary to survival. Truthfulness is manliness. "Wherefore putting away lying, speak every man truth with his neighbour: for we are members of one another." (Eph. 4:25.)

10. Rebellion. Although rebellion now seems to be on the wane, and we hope this decade will see a complete turning of the tide, it is still one of our most devastating evils. Rioting students force school administrations to bow to their wishes. Agitators and revolutionaries advocate a disrespect for and a violation of all laws one does not approve of or agree with, rather than work toward a peaceful changing of such laws in the proper and legal manner. Mobs continue to steal and plunder--continue to rule the streets of our large cities. The cowardly device of destroying property by explosion is almost certain to be a daily news item. Political kidnaping (in some cases the cold blooded murder of the kidnaped) and plane highjacking are high on the list. In fact, never in the history of America have so many rebelled against so many laws on so many fronts for so many reasons--never before have so many clamored for an orderless society, a society ruled by beatniks, hippies, and irresponsible teenagers, a society without restraint or responsibility. Unless the tide is turned (unless a new generation of young people takes its stand for truth and right, justice and equality, law and order) we will soon have no authoritative rule, no form of protection, no freedom: for where there is no law there is no freedom, no protection, no justice, and no standards to judge right from wrong. Rebellion is folly--there is no liberty without restraint. Its only effective antidote is obedience--obedience to God. The Bible says, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:22, 23.) Wendell Willkie, the Republican nominee for President in 1940, said in his acceptance speech, "Only the strong can be free. And only the productive can be strong."

11. Race prejudice. This evil is not limited to our own generation or even to this century. I suppose it has been here ever since God made the different races. But

it has been brought into focus and amplified in recent years because the government (acting on rulings by the Supreme Court) has taken steps to rectify racial injustices. Christians (and especially Christian young people) should be praying and working for the day when all men can live together in peace and the rights and dignity of every man be recognized. Somewhere I read the story of a man who was going through the Welsh mountains in the morning while the mists were over everything. He was thoroughly frightened by seeing what appeared to be a monster moving through the mists toward him. As it got closer, he was immensely relieved to find that it was not a monster but a man; and as it came still closer he found that it was not merely a man, it was his own brother. It seems to me that this is pretty much the case with us in our racial strife. Before the Civil War, the Southern people, and far too often Christian people as well, saw through the mists a monster let loose on society if the colored man was freed from slavery. But as the mists lifted (the war ended, the slaves were freed, and we re-thought some of our concepts) we saw that the Negro was not a monster but a man--not a man so important as ourselves, but still a man. But now as the mists lift higher and the morning light of God's truth breaks clearer on our sight, we should be able to see all races of people, not so much a monster, nor even just a man, but our own brothers in God's creation. And thus seeing, we have a chance, as never before, to end the idea that one race is superior to another. We have a chance to recognize the dignity of all men. We have a chance to end racial discrimination once and for all. This could well be our most useful hour--"And who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14.) What will our action be?

12. Unbelief. These are times in which we often hear the despairing cry, "There is no God, no hope, no heaven, no hell, no responsibility, no accountability to a higher power." Little have men realized that their unbelief has carried them far afield from the higher values of life--values that make accountability pleasant, responsibility useful, life meaningful, and heaven certain. Unbelief strikes out every purpose of man's being--it leaves him wandering in a world of woe. In order to derive the highest benefits from faith, we must believe in our country, believe in our fellowman, believe in ourselves, and believe in God. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

There are many other evils connected with our day and with our modern living, but these seem (at least to my mind) to be the most prevalent. But evil, regardless of what form it takes, always brings sorrow, misery, and death. It is man's own means of making life unlivable, unbearable. This fact is pointed out time and again in the Bible. Moses said, "And be sure your sin will find you out." (Num. 32:23.) Paul was emphasizing the same principle when he said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7,8.) This is the law of God, sure and certain, and there is no escape from it. We must either repent from our evil or else pay the price for it. John Oxenham beautifully wrote:

To every man there openeth
  A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
  And the Low Soul gropes the Low,
And in between, on the misty flats,
  The rest drift to and fro.
But to every man there openeth
  A High Way, and a Low.
And every man decideth
  The Way his soul shall go.

So we have a choice: we can take the high road to life or we can take the low and sinful road to destruction. God said

(see page 14)

WHY GOD FORBIDS SIN

Albert L. Bergeron, Raleigh, N. C.

It is often thought by the young people of each generation that one must give up all the "good things" in life in order to be a Christian. In their immaturity they are led to believe that the momentary thrill and excitement of illicit activities is the full measure of what is good in life. Sometimes this same attitude is shared by short-sighted adults.

However, when we realize that "sin is not harmful because it is forbidden, but it is forbidden because it is harmful," then we can better understand the reason why God has prescribed certain things. Just as small children may be susceptible to the beguiling influence of some demented pervert who poses as a "friend" with a "kind" voice and some tempting "goodies" (candy), even so God's children are susceptible to the conniving ways of the master tempter.

When we warn our children of the danger of talking with strangers and forbid them to take candy or money from them, we are forbidding them for their own good. This is true also when God, who knows what is best for his children, has forbidden them from indulging in areas where they will be harmed.

Sin always brings sorrow. Numerous examples, both Biblical and secular, testify to such. Adam learned that one of the first fruits of sin is fear: "I was afraid," he said. (Gen. 3:9,10.) The sinful are "utterly consumed with terrors" (Ps. 73:19.) Satan can tempt one to sin and can even help furnish an excuse for sinning; but he is powerless to make a sinner happy in his sins. (Job. 4:8.)

Reaping what we have sown is an unalterable law of God (Gal. 6:7,8). This law, which operates in both the natural and spiritual realms, was set in order for man's good; but we can use it to our own destruction. God loves us too much to want us to reap the bitter dregs of a life of worldliness, but reaping will surely follow the sowing. Byron states:

The thorns which I have reap'd are of
the tree I planted; they have torn me,
and I bleed.
I should have known what fruit would
spring from such a seed.

The man who lives only for the present hour regardless of the dangers of tomorrow is wallowing in a spirit of folly. "Fools make a mock at sin," but "a wise man feareth, and departeth from evil." (Prov. 14:16.)

It is not only smart to be good, it is foolish to do otherwise. God has shown his love and concern for us by giving us the necessary warnings against the things that can be harmful to us and that can rob us of an eternal home in Heaven. He has forbidden only those things that are harmful to our bodies and our souls. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5,6.)

God wants you to be saved (1 Tim. 2:4), and he has given you his word so that you can find the way. Why not begin today to accept the Lord's way for the good of your own soul.

CAROLINA LECTURES

The 27th Annual Carolina Lectureship will be held this year, April 5-9, at West Columbia, S. C. There will be morning, afternoon, and evening sessions beginning Monday night and continuing through Friday evening. Housing and breakfast will be provided for all who wish them and each day lunch will be served all who attend.

Although the program is not complete, tentative plans are for Dabney Phillips of Montgomery, Ala. and Bill Cannon of Sumter, S. C. to teach classes and Paul Southern to be thr featured speaker each night.

For more information about the lectures contact the church at P. O. Box 787, West Columbia, S. C. 29169.

BASIS OF PAUL'S WORK IN EPHESUS

Ernest Thigpen, Spartanburg, S. C.

It has been said that in Ephesus the great apostle Paul did the most marvelous work of his life. Whether this statement is one with which we agree or not, the fact remains that in this city Paul's work for Christ was truly outstanding in many respects. Of necessity we must come to this conclusion as we read and meditate upon the nineteenth and twentieth chapters of the book of Acts. Herein we will review some of the excellent work which was done by this dedicated servant of God, and our main objective will be to seek out the basis or foundation of his remarkable progress. By doing so, we stand to gain much from a practical viewpoint which can be incorporated into our efforts to preach the gospel to a lost and perishing world.

First let us look at the city of Ephesus as it was in the days of Paul's labors. From secular history we learn that Ephesus was the capital of a Roman province. This province was known as "Asia" and covered the western part of what is known as Asia Minor. It was a very important and magnificent city which was located on the Imperial Highway from Rome to the East. It was a seaport town with a population of 225,000, and was considered to be the Gateway to Asia Minor. Also, located in Ephesus was the great temple of Diana, the seat of Diana worship. This temple was counted one of the great wonders of the world. "Built of the purest marble, it gleamed like a meteor." Ephesus was a religious center and was regularly visited by thousands from other parts of the Roman Empire. Diana worship was said to have been, "impure and shameless, a perpetual festival of vice."

In Ephesus Paul spent three years. (Acts 20:31.) According to Acts 18:19-21, he visited this city on his second missionary journey but stayed only a very short period of time. However, he promised that if it were God's will he would return. Then on his third missionary journey he came back to the city and spent three months speaking boldly in the synagogue, "disputing and persuading the things concerning the kingdom of God." (Acts 19:8.) Furthermore, for the space of two years he disputed daily in the school of Tyrannus; one ancient manuscript says from the fifth to the tenth hour. For a few months he probably taught in homes, thus laboring in Ephesus for three years.

The apostle Paul truly did a marvelous work the short period of time he spent in this city. From the sacred account we note such great accomplishments as "... all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:10.) Though Ephesus was the center of Paul's activities, his influence for Christ was felt for many miles around, even throughout all Asia. Through his preaching of the gospel of Christ multitudes of the Diana worshipers became Christians. The church of our Lord was established there and it grew rapidly. It was here that God chose to do special miracles by the hands of Paul which not only confirmed the word spoken by him, but also increased his influence and ability to persuade. Through the Lord's blessings and Paul's efforts, "Many of them that believed came, and confessed, and shewed their deeds. Many of them also which had curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." (Acts 19:18-20.) The prestige of the goddess Diana was greatly diminished and endangered as a result of the splendid work done by the apostle Paul.

Surely, Paul's great accomplishments in this capital city of Asia are due to his being a laborer together with God. We remember he said to the Corinthians that men plant and water, but God gives the increase. From this let us notice that men must do their part before there can be an increase. Paul did his best in this respect, and it is from this standpoint that we observe the basis of his effectiveness. Certain factors are called to our attention which contribute much to the success of his efforts. First let us notice that he "spake boldly." (Acts 19:8.) This was in the synagogue and was a diligent effort on his part to convert some of his Jewish brethren from Judaism to Christianity. In presenting the message of Christ to them he spoke fearlessly, courageously, openly, and with the utmost confidence. Certainly, this is the proper way for men of God to present the gospel of Christ to their contemporaries. Both wisdom and love guide us into this manner of preaching. It would seem that Paul is only following in the footsteps of his Lord and Saviour who spoke the truth in a very bold way. Had there been a better way to teach the truth and oppose error, no doubt Paul would have known it and used it. He dearly loved his kinsmen according to the flesh and very earnestly desired their salvation. (Romans 9:1-3; 10:1.) Thus he preached being motivated by the great commission of our Lord and a heart overflowing with love for his own nation. However, we must admit his "bold" speaking was not too effective in reaching some in the synagogue. (Acts 19:8, 9.) The method itself was not wrong. Progress in this case was limited because many in his audience lacked hearts of good ground. To reach the lost for Jesus Christ it is imperative that we speak boldly, as did this great apostle.

Now for additional reasons for Paul's effective work in Ephesus, and its surrounding territories, we give consideration to some of the claims made by him in his speech to the Ephesian elders. According to Acts 20:19 we note that he served the Lord with all humility of mind. So his work here, and everywhere, was first of all done for his Lord. He served the Lord, that is he did what he felt Christ wanted him to do. Perhaps it is in order to say that he carried on the Lord's work. His service was in no way for his own personal glory. With lowliness of mind he served the Lord, even with many tears and in times of temptations. We must choose this course also if we want to be effective in our preaching and teaching today.

Reading farther we find more of the basis of his success. "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20: 20, 21.) The message that was of most value to his hearers is the one he taught. He did not shrink from his duty under any circumstances. Whatever was needed by the souls of his audience he presented without any hesitation. Such was done publicly and from house to house, and his efforts were in behalf of both Jews and Greeks. Paul loved every lost person and gave himself wholly to the task of converting to Christ just as many as possible. His dedication to the cause of Christ and his faithful service in the Lord's kingdom made it possible for him to say, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26, 27.) This great and wonderful servant of God did his very best for Christ, and his labors were truly rewarded by God.

Today we as Christians should desire to be more effective in our presentation of the unsearchable riches of our Lord. We should sincerely covet the salvation of the lost, and desire to see souls saved as a result of our efforts. Let us all try to profit from the manner of teaching and preaching employed by the apostle Paul. In spite of all opposition, he served the Lord in a most acceptable fashion and his work was crowned with great success.

S. C. LECTURESHIP

Usually held first full week of November
1971 - Augusta Road, Greenville, S. C.
1972 - Plaza, Sumter, S. C.

Ken Willis Family Going To Malaysia

Don Gettys, Asheville, N. C.

The Ken Willis family of Hendersonville, N. C. plans to leave this spring to do mission work in Malaysia, a land of 11 million souls who need the gospel. Presently there are only two American missionaries of the Lord's church in this portion of southeastern Asia. The major religions in this area are: Buddhist, Hindu, Moslem, Confuciast, Denominations, and Taoist.

Ken attended school at Freed-Hardeman College, and there became acquainted with Clyde Ann Fitzpatrick. They were married in 1963. The Willis' have one daughter, Melodee Lynn, age 5.

Ken comes well prepared for this move after 10 years preaching experience, eight of them in the mission fields of North Carolina. In 1963, at the request of the elders of the South Water Avenue congregation in Gallatin, Tennessee, he accepted the challenge of working with a struggling congregation of 19 members in Tryon, N. C., (part of his support while there also came from the church in Portland, Tenn.). When he left there in the late fall of 1966, the congregation had 48 members. He then moved 20 miles to Hendersonville, N. C. Ken has also done an outstanding work with the Hendersonville congregation. Presently with 51 members, the church has a weekly budget of $250.

Since the Willis' made the definite decision to enter the foreign mission field, God has richly blessed their rapidly developing plans. They will be supported in this new mission endeavor by the Broad Street church of Christ in Scottsboro, Ala. The South Water church in Gallatin, Tenn., will again work with the Willis' in coordinating their working fund. Their specific plans call for them to leave this spring to work with "Four Seas College of Bible and Missions" in Singapore for one semester. Ken will teach Bible at Four Seas College (a school now training men for carrying the gospel to their own people) and will also receive orientation for working in that part of the world. They will then go to Malacca, Malaysia (approximately 200,000 population) to work in spreading the gospel and establishing a church there.

With their many abilities, Ken and his family will be greatly missed by the church in this whole area. This writer counts the Willis' family among his closest friends, and can speak highly of the work they plan to do and have done. Although the Lord has blessed them in seeking their support, they still have some very necessary funds to raise. Their remaining needs are: 1) approximately $100 per month to the work fund; 2) $300 on travel expenses; 3) about $1300 on the car fund. If you are in the position to help out in this important work, you are urged to write or call Ken at the following address: Ken Willis, 630 Hebron Street, Hendersonville, N. C. 28739 - (704) 692-3313. Also contact him if you would like for him to come speak to your congregation before he leaves. Even more important, we hope that each of you will earnestly remember the Willis' and their work in your prayers.

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Pepperdine is a University. On Jan. 1 Pepperdine College became the first school operated by brethren to officially reach university status. Of this giant step, Reuel Lemmons commented in an editorial in the Firm Foundation: "Pepperdine College was begun in 1937 by a man who believed strongly in the separation of the college and the church. He wanted education to stay in the education field and the church to stay in the church business. Our people have always had trouble keeping the two separate. We believe strongly that this very separation has been partially responsible for the phenomenal growth of the institution. From beginning to University status in a third of a century is real progress." M. Norvel Young, President of Pepperdine University adds: "As we become a University we hold dear the same faith and hope for the future, the dedication that has characterized our supporters over the years. I am convinced Pepperdine University will continue to meet the high standards preserved by Pepperdine College."

Crowley's Ridge. In our last issue we carried an item concerning the financial difficulties into which three Christian colleges had fallen, among them was Crowley's Ridge College. We are happy to report that a fund raising campaign for CRC was successful enough to give the school a breather. A 90 days extension has been granted and new efforts are underway to save the school from future indebtedness.

Dead. The beloved, talented, and poetic Charles R. Brewer is dead at the age of 80. His death, on Jan. 4, was the results of an automobile accident which occurred Dec. 3 while he was enroute to the post office to pick up the mail for the "Know your Bible" TV program, of which he served as moderator. Charles was the brother of the late G. C. Brewer, and together they formed a unique force for good--G. C. controversial and fiery, Charles mild and soft spoken. The two of them have been household words among churches of Christ for a half century. Their contribution to the cause of truth can never be forgotten.

A unique mission. Marvin F. Bryant (a former Carolina preacher) spent several years as a powerful and well-known preacher in denominationalism, but through an intensive study of the Bible learned the full truth and was baptized into Christ by Gus Nichols in 1960. Since that time he has traveled and preached widely among churches, telling the story of his conversion. He has preached in more than 150 meetings and campaigns in 21 states and in Europe. But his most unique work has been with denominational preachers. Since 1960, he has baptized eight such men, more, according to Leslie G. Thomas, than any other man among us. The Alpine Hills church in Mobile, Ala. has persuaded brother Bryant to devote his whole time to studying with denominational preachers. The church says, "We have talked to brother Bryant and he has agreed to work in this mission area as fully as we the brethren are willing to send him. We wish that we could fully underwrite the expenses of this good work." If the necessary funds are made available, Alpine says, "Brother Bryant will be available to go to any place in the world to study with denominational preachers and leaders." (If some of our readers should need his service, write him at P. O. Box 2662, Mobile, Ala. 36601.)

Korean Benevolence pays. The following comes from Malcolm E. Parsley of Korea: "In the past 12 months 4,544 people have been led to Christ through our relief program alone.... We have been able to assist individuals with clothing as well as rice and noodles as funds have been available.

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CAMP FUNDS DESPERATELY NEEDED

Carl Lancaster, Greenville, S. C.

Additional funds are desperately needed for the annual payment on Camp Hide-A-Way. To keep this beautiful camp site, we must pay $15,325 by March 6, 1971. At the time of this writing (January 18) we have on hand $2,571.71. This means we must obtain $12,753.39 by March 6. You can see the urgency of the situation!

Camp Hide-A-Way was purchased by Palmetto Bible Camp in November 1969. This beautiful 68 acre tract of land with nine useable buildings and a crystal clear lake that is surrounded by mountains has a scenic beauty that would be difficult to surpass. The property cost $70,000. Counting interest, payments totaling $19,233 have already been made on the property. An additional $6,000 has been spent in repairs and improvements to the property. This means that the camp has already invested more than $25,000 in the property. If we should fail to make this payment on March 6, it would mean that this beautiful camp would be lost, and that the $25,000 that has been invested would be lost. We cannot consider allowing that to happen.

Contributions have been generous. In the 14 months since the purchase of the property, more than $15,000 has been contributed. From the rental of the camp an additional $1,248 has been received. But the hard fact is, we must pay $15,325 by March 6 or lose it all, and the only means we have of obtaining funds for this is by the donation of interested people. Throughout the state and area enthusiastic interest has been expressed. Now is the time for that interest to take action. Some reading these lines, perhaps could contribute $5,000, some a $1,000 and others $500. Others may be able to give only a $100, while some may be able to give only a $1.00. It is urgent that each give what he can. It is an investment in our youth today and for future generations. Last year 373 campers enjoyed camp there. Those who were involved feel that it would be difficult to surpass the atmosphere of spirituality that was prevalent. Mail your contributions NOW to:

Palmetto Bible Camp, Ralph Richardson, Treasurer, 5726 Hoover Avenue, North Charleston, S. C. 29406.

AVAILABLE

Burl Curtis, Greenville, S. C.

The church at Greer, S. C., in cooperation with the other churches which support me, is making it possible for me to spend 12 weeks in 1971, including 12 Sundays, preaching the gospel to the lost and confirming the churches in the area from eastern Georgia to southern Virginia. I will be available to go wherever I am needed the most and to do whatever presents the best opportunity during the month. The Harpeth Hills church in Nashville, Tenn. is providing my travel expenses, paying out-of-pocket expenditures. We are deeply grately to the brethren at Harpeth Hills. Without their help, the extra travel could not be done and the churches which need help the most could not be helped.

The mission committee at Greer, James States, Chairman, will be working closely with me in this program. We will be giving emphasis and preference to those areas where no church of Christ meets or where the disciples are few, but we are available to work the best, present opportunity wherever it may be. Here are some things we hope to do:

1. collect information and prepare a work sheet on every county in North and South Carolina where there is no church As many of these as possible will be printed in Carolina Christian.

2. offer our assistance to churches con-

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Fayetteville

B. G. LANGSTON, Reporting: 1970 was a banner year for the Cape Fear church! Our average attendance and contribution were: Bible study (Sunday) 138; Worship A.M. 156; Contribution $487.37 (Met budget for year); Worship P.M. 107; Bible study (Wednesday) 99. There were 22 baptisms and 11 restorations. Howard Parker and Garland Elkins were with us in Gospel meetings.

In the new year three have been baptized and four restored to date. We have begun our fourth year as a self-supporting church having a challenging weekly budget of $504.88 before us. The present preacher has been working with this congregation since its beginning in April of 1962. April 12-18, Flavil Nichols of Winchester, Tenn., and September 13-19, Howard Parker of Salem, Va., are to be with us in Gospel meetings.

Cherokee

CHESTER HUNNICUTT, Reporting: Earl Green of Eutaw, Ala., moved here the first of December to work as full time minister.

West Jefferson

ALVIN BARRY, Reporting: Churches interested in doing some valuable mission work should take note of the two following opportunities:

The time has come to establish the church in Mt. Airy, N. C. In a personal letter to me from David Martin, who will graduate from the Sunset School of Preaching in July, he says that he has visited Mt. Airy and would like very much to move there when he completes his schooling to begin the Lord's church in that city. Another man who is in the school with him is also willing to come and help in the grass-root effort. This appeal is made to help find support for this good man and his family. It is a great opportunity for a congregation to put its mission dollars where they will get the greatest return on the investment. Mt. Airy is long overdue for the gospel and surely we cannot afford to let this opportunity pass. (I have a very impressive resume and picture of the David Martin family that I will be glad to send upon request to anyone interested in helping in the support. You may write to me at P. O. Box 117, W. Jefferson, N. C. 28694 or call at 246-4011.)

Sparta, N. C. is ready for harvest. The seed has been sown in Allegheny county, and Doyle Martin is waiting for someone to help him move to Sparta and start the work in June. Another wonderful opportunity for a good mission work. The gospel has been preached there on the local radio station for three years. Max Miller, from Jackson, Tenn., is carrying the Sunday morning radio program at the present. Three mission meetings have already been held in Sparta, and five members already live in the vicinity. Brother Martin is an experienced preacher in this kind of work, and anyone interested may contact me for a resume and picture. Here is truly a place where good can be done, but will we respond to the challenge? In a letter, brother Martin states that if he can raise as much as $300 per month he could come. Surely the churches in the Carolinas can help this much. Time is running out and we must act now. Write brother Martin at Box 984, Incline Village, Nev. Phone 831-1990.

VIRGINIA REPORT

Jimmie R. Canup, Galax, Va.

In an area of 39,838 square miles, mak-

(see page 14)

BROTHERHOOD NEWS . . . (Cont'd.)

Brother Kim Song is now working full-time in this area counseling, surveying homes, etc. We provide no clothing without first surveying and the friends we make through surveying and the gift of clothing we later go back to and follow up on and do as we can to lead them to Christ."

In Congress. According to the Christian Chronicle, "Churches of Christ have gained one more solon in Congress for the 92nd session with the election of Lamar Baker, a Republican from Tennessee. The tally is one senator and six representatives." According to the same source, Catholics outnumber all other churches with 12 senators and 104 representatives. The Methodist Church is second with 86 members and the Presbyterian third with 83.

Among the missionaries. Ed Sewell, still the only full-time missionary supported by churches of Christ in the country, reports that 180 were baptized and eight new congregations started in Ecuador last year.... Mike Sinapiades (a native of Thessalonica, Greece who has made his home in the United States for several years) and family are making plans to spend four years as missionaries in Greece. He thinks that the time is right for him to return to his native country to preach the gospel.... The Gerald Elliotts have arrived in Maringa, Brazil where they will be supported by the Homewood church in Birmingham, Ala. Homewood also plans to send the Jim Pinegars later to work with them.

EVILS OF THE DAY . . . (Cont'd.)

through Ezekiel, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Ezekiel 18:4.) He goes on to urge and to ask, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezekiel 18:31.)

VIRGINIA REPORT . . . (Cont'd.)

ing up the state of Virginia, there are located 59 congregations of the Lord's church. In these 59 congregations and out of a population of nearly four million people, there are 5,667 members of the Lord's church. 47 of these churches have regular preachers and 23 have elders. We feel that this is truly a mission area.

AVAILABLE (Cont'd.)

sidering doing mission work in the Carolinas. For example we will send them any information we may have, do research for them, or offer housing and transportation to those visiting the Carolinas in the interest of mission work.

3. work with preachers wanting to come to the Carolinas and with churches needing preachers. (We can foresee some foolish person jokingly accusing us of being a "placement bureau" but that same person isn't laughing when he calls, as many have through the years, and says, "I've just been fired down here. Do you know of a place I can go?" Or some elder, very seriously, calls or writes, "We need a preacher up here. Do you know of a good man we can get?" All we're interested in is helping our brethren in any way we can.)

4. hold meetings.

5. conduct teacher training workshops.

6. help churches with their singing.

7. teach a series on congregational development.

8. encourage more work among the Negroes in the Carolinas. If we can be of help to any black preacher or any black congregation, we stand ready to do so,

(see page 16)

BOOK NEWS

Howard Winters, Duncan, S. C.

The Ministry of the Word, G. Campbell Morgan, Baker Book House, Grand Rapids, Mich. Paperback, pp. 252, $2.95.

It is our conception that there is no work in the world more vital than that of preaching the gospel, and here is a book of lectures (in Baker's series on "Notable Books on Preaching") that emphasizes this fact. The author says, "To serve the Word is to fulfil the highest function of which man is capable. Let those called to its holy privilege, halt in awe, worship in wonder, and go forward with glad confidence." Although there are many things in the book with which one could not agree (mostly relating to the author's application of passages applying to the miraculous gifts to the apostles, prophets, etc. to preachers today), the word of God is beautifully exalted and magnified. Even though "the ministry of the word" is committed to men, Morgan shows that it is not the messenger but the message of God's word, with the reception and application thereof, that is vital to the world. The author's definition of the "Word" is worth the price of the book.

How to Preach to People's Needs, Edgar N. Jackson, Baker Book House, Grand Rapids, Mich. Paperback, pp. 191, $2.95.

Our mission is to "Preach the word." That, and nothing more. But this does not eliminate the use of sound psychological principles. Each sermon should be designed to help people overcome their weaknesses, their problems, their shortcomings, their sins. But in a modern audience the needs of the people are so complex that it takes a good deal of ingenuity to preach to the needs of some without adding to the problems of others. This book, another in Baker's series on "Notable Books on Preaching," gives important psychological insights on 16 basic problems of people in an average congregation before a preacher,. and it gives suggestions and suggested sermons on how to preach to their needs. Although the book is heavy on the psythotherapeutic value of the sermon (salvation from sin seems not to be an issue), we feel that any preacher would profit by a close study of it.

Focus on Family Life, Gladys M. Hunt, Baker Book House, Grand Rapids, Mich. Paperback, pp. 79, $1.25.

At a time when the family as the fundamental unit of society is under fire, when human wisdom is trying to replace the God-ordained functions of the home, any serious effort to sustain and preserve the Bible concept of the home is a worthwhile undertaking. This book has eight power-packed Scriptural studies, each focusing the mind on the family as it should be under Christ. It is designed for either group or individual study, and each chapter closes with 10 searching questions to stimulate discussion. In our judgment, it is a splendid production and deserves a wide use.

Miracles of the Master, Louis O. Caldwell, Baker Book House, Grand Rapids, Mich. Paperback, pp. 122, $1.25.

This marvelous little book is sub-titled, "A Discussion Guide for High School Youth"--and that is exactly what it is. It is not an in depth study of the miracles as such--it is more than that. It takes a central thought from each of the 13 miracles discussed and weaves a beautiful lesson from it, a lesson admirably adapted for youth. Apart from a few unscriptural expressions, it is a delightful adventure and a most challenging study. If you are looking for something different, something fascinating, for your teens, may we suggest this as the basis of a 13 week's study. It is as refreshing as finding a nugget of gold in your own back yard.

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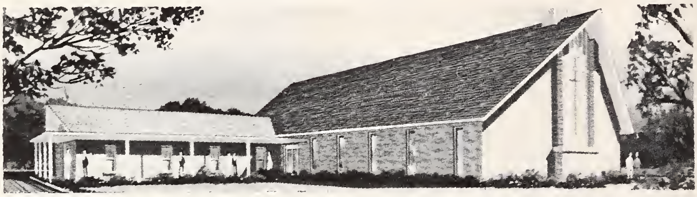

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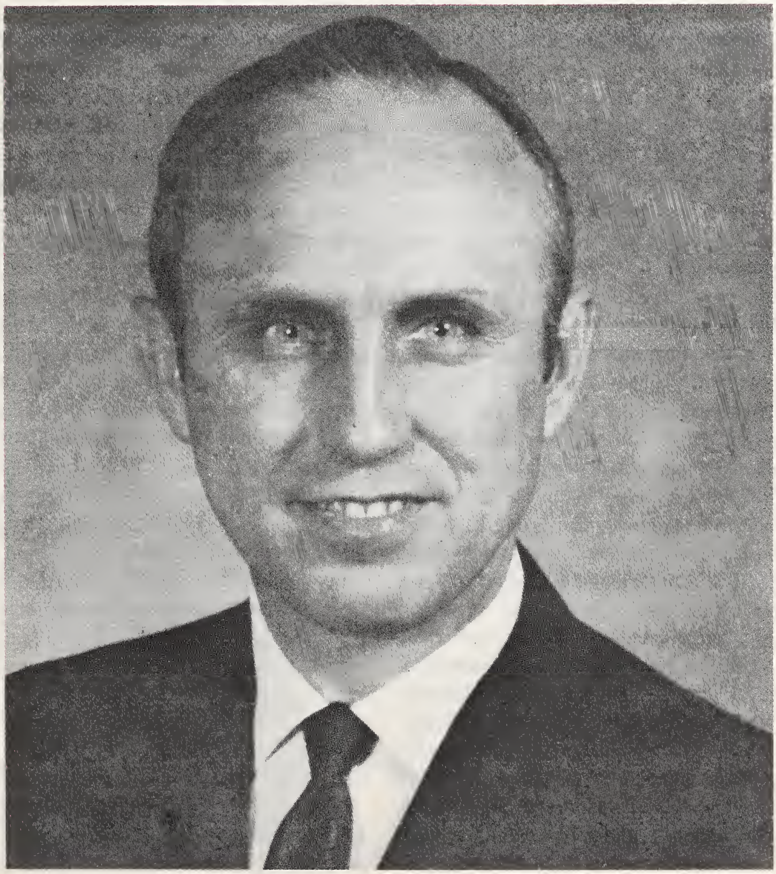

Burl Curtis

See article page 2

Burl Curtis — Staying By The Stuff

Howard Winters, Duncan, S. C.

In the 1970 Carolina Lectures George W. DeHoff presented a most admirable lesson entitled, "Staying by the Stuff." It was based on an incident recorded in 1 Samuel chapters 25 through 30, where most of David's army went to fight a battle but 200 were left behind to guard the supplies--to "stay by the stuff." Brother DeHoff, in a very forceful manner, applied this to mission work: some go out on the mission field to fight the Lord's battle while others must remain at home to keep the local congregation strong and active. For it must be recognized as a fact that unless there are strong churches at home there can be no missionaries sent to the field. When David came to divide the spoils, he said, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." (1 Sam. 30:24.) The work of one is just as valuable as the work of another.

If we may assume the liberty to take this expression and use it in another sense (one different from the context), we shall use it to call your attention to the useful life and marvelous work of Burl Curtis, the learned and distinguished editor of Carolina Christian. If we can think of all the Lord's work in the Carolinas (both in the field and at home--both in the battle for new conquests and in guarding the grounds already gained) as "the stuff," then here is a man who has truly "stayed by the stuff."

This characteristic of staying with the job--of "staying by the stuff"--marks the whole life of brother Curtis. Our present story starts back in 1953 when a most unusual young couple made their way across the mountains from Maryville, Tenn. to make their home in Greenville, S. C.--a couple who were destined to make an impact on the Lord's work in the Carolinas that is scarcely equaled in this century. As they came they were filled (as were those of us who have made a similar journey) with a certain degree of fear and anxiety, the sure companions of those entering a mission field; but they had a strong faith in the Lord and a vision for His cause, they had a mission to fill for God, they had love for lost souls, and they had enthusiasm for the cause they loved. Thus their fears and anxieties were overshadowed by their faith and devotion--by their determination to "stay by the stuff" until the job was done. Perhaps they little thought of it then, but it seems that when they arrived at Greenville they had found their niche in the kingdom of God. They had, in reality, come "home."

Burl was born on a farm near Lead Hill, Ark. on Oct. 14, 1929. He started preaching when he was 17 years old, and he graduated from Harding College with a Bachelor of Arts degree at the age of 20. Before moving to Greenville, he preached full-time for the church in Mammoth Springs, Ark. and in Maryville, Tenn. While at Maryville, he made the far-reaching decision to move to the Carolinas. Arrangements were made and he came to preach for the Judson (now Edgewood) church in Greenville. From the

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time of his arrival at Judson in 1953 until the present, there is hardly a major decision, work, or achievement in the Carolinas that does not have his imprint upon it, either directly or indirectly. Because he has "stayed by the stuff," his influence has been felt for every good cause and his opposition to every departure from the faith has weakened the hands of all those who "cause divisions and offences contrary to the doctrine which ye have learned."

The kind of work that brother Curtis has done can be indicated by the churches for which he has preached. He has been the first full-time preacher for each of the churches (except Judson) he has served in the Carolinas. After serving Judson for two years, he preached at Augusta Road for about five years. He then worked with the newly established Northeast congregation for another five years. After Northeast, he went to Easley, where again he was the first full-time preacher. Then when the church was established in Greer, he became its first full-time worker. He is now in his fourth year at Greer, where he serves in the double capacity of elder and preacher. He has helped establish three congregations and has been engaged in four building programs--three new buildings and one major renovation. But the Carolinas are not the only states that have felt the force of his sincere and powerful preaching. In addition to both the Carolinas, he has conducted meetings in Arkansas, Missouri, Mississippi, Tennessee, Georgia, Ohio, Indiana, California, and in Canada. One unique aspect of his meeting work should be noted: he has held meetings for 25 consecutive years in his home state of Arkansas.

As it always has been with almost every happy and useful man in the history of the world, Burl was fortunate in his choice of a wife. He married the former Evelyn Hayes, a lovely woman in every sense of the word, in body, in mind, and in character. Their union has resulted in three fine children, Larry (19, a freshman at Harding College), Beth (16) and Becky (14). Together they have built a beautiful and happy life--a life wedded to their work. In addition to being by Burl's side in all his work, Evelyn has, for the past three years, operated Carolina Christian Bookstore, where she is helping to build for the future.

We would do him a grave injustice if we did not emphasize the fact that brother Curtis has been for many years a staunch advocate of preaching the gospel to every man, woman, boy, and girl on the whole face of the earth, and especially (since it is here that he has devoted his own service) to the people in the Carolinas. He realizes, to a greater degree than anyone else known to this writer, that our mission is to preach and teach the good news of Christ. Jesus did not send us into the world to force men into becoming Christians--in fact, He did not even command us to make converts. His commission to His disciples was, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15b.) The blood of lost souls is on our hands; but when we take the gospel message to them, we relieve ourselves of the responsibility (cf. Ezek. 3:17-19). When a man hears the truth, it is then a matter between him and his God as to what he may do about it. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) Of course Christians are to be concerned about results, but that is not their primary concern--not the command given by the Lord. The Great Commission makes us seed sowers, not crop inspectors. In our desire to grow, to have a large number of supporters, to have more financial backing, to be housed in finer structures, etc., we have a tendency to forget our real mission. But for more than 18 years, brother Curtis has not only been on the job himself, he has also been in the Carolinas to forcefully remind all of us, both in his preaching and in his writing, of our primary task. He has "stayed by the stuff" in his plea to preach the gospel--to give every soul a chance to be made free from the bondage of sin and Satan.

(see page 13)

"...I Am Not Ashamed..."

Paul E. Sikes, Greensboro, N. C.

The psalmist wrote: "In thee, O Lord, do I put my trust; let me never be ashamed.... Let me not be ashamed, O Lord; for I have called upon thee..." (Psalm 31:1, 17.)

Back in the garden of Eden, Adam and Eve were unashamed until they sinned. Then we read "Therefore the Lord God sent him forth from the garden of Eden ..." (Genesis 3:23.)

There are things of which I am not ashamed. In the first place I can say with the apostle Paul, "...I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." (Rom. 1:16.)

In the second place, I am not ashamed of the word of God which contains the gospel. I believe that "...all scripture is given by inspiration of God..." (2 Tim. 3:16.) Jesus said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.) I want to say this to our young people - you are not inferior to any teacher or professor who denies the word of God! You have more truth than they possess because "...the fear of the Lord is the beginning of knowledge..." (Prov. 1:7.) I pray that we will never be ashamed of the Bible.

In the third place, I am not ashamed of the Lord Jesus Christ. Paul said, "...I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.) Jesus said, "...whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10:33.)

When one becomes a child of God he is telling the world that he is not ashamed to be identified with Christ. Many times we are like a clock on the wall with no hands. We may claim to have the workings on the inside but nobody could tell it on the outside. Are we confessing Christ at home, at work, and at school? Are we willing to confess Him, while others use their profanity, deny Him, and laugh at the Bible? Are we standing up and being counted or do we crouch in fear, afraid of what others will say?

In the fourth place, I am not ashamed to suffer. The faithful saints of the first century were not ashamed to suffer for Christ. Their master taught them in these words. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven..." (Matt. 5:11, 12.) If we never take the reproach of the world it is because we are going along with the world. After the disciples had been beaten the Bible says, "...they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:41.) May we never be ashamed to suffer for Christ. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.)

In the fifth place, I am not ashamed of the church. The church of God was purchased "...with his own blood." (Acts 20:28.) I am not ashamed of the church because "...Christ is the head of the church; and he is the savior of the body ..." (Eph. 5:23.) The church is described as "...a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27.) I am not ashamed of the church. I hope to spend the rest of my life as a member of it!

Now there are some things of which I am ashamed. I am ashamed that I have not

(see page 13)

The Missing "C's"

Ken Willis, Hendersonville, N. C.

In Mark 16:15, Jesus commands: "Go ye into all the world, and preach the gospel to every creature." This is truly a great commission! Look at that word "commission" a moment; now remove the "C." What is the result? "Omission." Just the slight removal of one single letter results in a serious change. And just so, when a congregation or individual Christians make seemingly slight omissions, and lose the spirit of the Great Commission, serious consequences result!

John Seamands calls this situation properly, "The Great Omission," and further illustrates: "Several years ago the city of Pittsburgh, Penn. constructed a large, new post office at the cost of a million dollars. On the day of its opening the Governor made a speech, the bands played, and the people cheered. But when the first man entered to mail a letter, to the embarrassment of the engineers, it was discovered that in the rush to meet the deadline they had omitted the usual letter-drop. Here was a million-dollar post office, but no place to mail a letter! It was a slight omission, but it negated the very reason for the existence of the building." (John T. Seamands, The Supreme Task of the Church, p. 34).

If we are going to fulfill the Great Commission of our Lord in this generation, and if we are to be blessed with everlasting life, there are several essentials that must be a part of our life and that of the church. What does the missing letter "C" stand for which can turn "omission" into the Great Commission?

1. "C" stands for Conversion. First we must be converted to Christ (Acts 3:19; Matt. 18:1-4) by turning to Him and to His Word. Upon genuine conversion to Christ, one will be interested in, and will be doing something about the Great Commission.

2. "C" stands for Confession. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10.) Christ's injunction in Matthew 10:32 that we confess him before men is not fulfilled completely in making the "good confession" prior to baptism. This is something that God's children must continue day after day, as they go through life. We need to reflect often on the significance of that great pledge of allegiance made when we obeyed the gospel; and then go forward daily confessing faith in Christ by both word and deed. Likewise, we would confess daily our weaknesses and shortcomings, requesting strength and help for a closer walk with God.

3. "C" stands for Conviction. The conviction that people are lost without the redeeming gospel of Christ, and that (as the late H. A. Dixon often stated) we are lost if we fail to carry the message to them! Furthermore, we need the conviction that there is salvation in none other (Acts 4:12); conviction that "all scripture is given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (1 Tim. 3:16,17); the conviction that Christ died to establish His church (Matt. 16:18); and that He earnestly pleads for the unity of all his professed followers (John 17:20, 21). This conviction will go a long way in moving us to do more in fulfilling the Great Commission.

4. "C" stands for Concern. Jesus was concerned about the problems and needs of people. It is written of him that He "was moved with compassion when he saw the multitudes, because they fainted, and were scattered abroad as sheep having no shepherd." (Matt. 9:36.) This was not some light form of pity and a mild emotion. Jesus actually suffered in His compassion for them--and for you and me. He was called "a man of sorrows and acquainted with grief." His concern and

compassion led him "to seek and save the lost."

Today, what is our concern? Isn't it all too often over trivial things? Our shiny new car is dented, we're concerned! Some possession is lost, we're concerned! And we probably place ads in the newspaper to find them. But what about the boys and girls that are lost? The souls of men and women? Our neighbor? The souls in the ghettos? And every town has many 'spiritual ghettos'!

Do we--will we--let the pleas and cries for the preaching of the Bread of Life go unanswered? So many pleas for help go up this very minute for the gospel! We must not lose our concern! We need a visionary concern for the orphans, the widows, the hungry, the lonely, the lost--a concern in the Carolinas, and one that will carry us into all the world. Without such a world-wide concern on our part, the Great Commission will be a great "omission."

5. "C" stands for Commitment. "For I know whom I have believed, and am persuaded that he is able" was the full conviction of Paul. With that commitment he was ready to preach the gospel every opportunity he could make. We, like those strange Macedonians (2 Cor. 8:5), must commit ourselves into the Master's service, and then commit of our time, talent, and money.

6. "C" stands for Courage. "I will not fail thee, nor forsake thee. Be strong and of good courage." (Joshua 1:5, 6.) Is not this promise to Joshua just as strong to God's children today? Paul boldly states: "For God hath not given us the spirit of fear; but of POWER, and of LOVE, and of a SOUND MIND." (2 Tim. 1:7.) Let us then with a sound mind, love, and use the mighty power (Rom. 1:16) that God has made available that we might turn a great omission into the Great Commission.

7. "C" stands for Challenge. Read the Lord's challenges in Matthew 11:28-30: also Matthew 28:18-20. Isn't the Lord challenging you--preacher, business man, doctor, farmer, technician, carpenter, housewife, young man, young woman? People of all occupations and backgrounds are needed in the challenge of preaching the gospel "to every creature."

8. "C" stands for Consecration. Fulfilling the Great Commission requires consecration of self, consecration of possessions, the consecration of all! "Be ye steadfast, unmovable, always abounding in the work of the Lord." (1 Cor. 15:58.)

9. "C" stands for Contributions. Yes, the fulfillment of the Great Commission requires financial contributions! Money will provide Bibles, tracts, literature, radio time, and will permit more workers to be sent into different fields in the service of our Lord. "How shall they preach, except they be sent?" (Romans 10:15.)

Indifference and selfishness have knocked the "C" out of the Great Commission in some congregations and people. It is time to put the "C" back! The "C" that stands for our conversion, our confession, our conviction, our concern, our commitment, our courage, our challenge, our consecration, and our contributions. When we replace the missing C, the fulfillment of the Great Commission will be assured.

CAROLINA LECTURES

C. R. FRANKS, JR., Reporting: The 1971 Carolina Lectures will be at W. Columbia, S. C. April 5-9 (opening at 7:15 Monday night).

Howard Winters will open the lectures with an address on "The State of the Church in the Carolinas." There will be information presented on Palmetto Bible Camp, Carolina Bible Camp, Southeastern Children's Home, and Carolina Christian.

Paul Southern, Emeritus Head of the Bible Dept. at Abilene Christian College, will be the closing speaker each evening. Dabney Phillips, minister at Cloverdale ir Montgomery, Ala. and Professor of Bibl at Ala. Christian College, will teach a class; Marvin Bryant, Mobile, Ala., wil disucss his work and Jim Woodruff, Memphis, Tenn. minister at Whitehaven anc former missionary to New Zealand, wil

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Why Does It Happen To Me?

Gene Lindsey, Barnwell, S. C.

When things seem to go wrong for us we are often heard to say, "Why does this happen to us?" With this question before us, we will attempt to find some of the possible answers.

Have we been caused to wonder why the fields of the wicked are not caused to lie in waste and the ones belonging to Christians to yield an abundant harvest? And why does the Lord not stop all the destructive wars and show man that He is the Sovereign Ruler of the Universe? Or, if there is a God and He is powerful and just, why does He permit truth to be suppressed and wrong allowed to rule in so many cases?

Perhaps the comment of a Russian visitor has influenced our people far more than we think. He is to have said during his visit, "God has blessed us as much as he has you." This may have caused some to think that atheism is not so bad after all.

As a child did you ever run to your mother with a question like this, "Why does Johnny always get the best of everything? He is no better than I am." Among the high school and college ages, students are made to wonder why a girl is so popular. "Should I be lax in my morals like those who seemingly have a good time? Should I social drink?" It seems that those who do not are left out of so many social events. Some have reasoned this way and have reached the wrong conclusion: "Being true to the Lord does not pay off."

David wrestled with the same problem. He said, "My feet were almost gone; my steps were nigh slipped, for I was envious at the foolish when I saw the prosperity of the wicked." (Isa. 73:2, 3.) The rest of the Psalm portrays the idea that those who did not serve God received better blessings from God than those who trusted God. The "seemingly" unfairness made him wonder if serving God was worthwhile. However, David came to a full realization of the truth when he went into the sanctuary of God. "... Then understood I their end." (Psa. 73:17.) He realized their ultimate destruction, and the rewards he would receive from God.

Jeremiah, the prophet, did not believe that God was unfair, but still he was bothered with the same question as that of David. "Why does the wicked prosper?" Listen to him! "Righteous are thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein; because they said, He shall not see our last end." (Jer. 12:1-4.)

Jeremiah's dilemma was very much like ours today. He had pleaded his case before hardened offenders. Comparing himself with the wicked, he concluded that God should strike them down then, without any further waiting. He compared his own heart with their lip service and just knew the hypocrite was better off than he was. This was influencing him to turn from God.

The Lord's answer to Jeremiah was not at all what would have been expected. He could have told Jeremiah to wait and see the end of the wicked, and be thankful he was no part of their number. Why didn't Jehovah send down his judgment upon the wicked, so that the righteous could have seen His righteousness?

Listen to God's answer. "If thou has run with the footmen, and they have

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Daniel, A Boy Who Said "No"

David Pharr, Rock Hill, S. C.

(Note: The following is lifted from a book, 50 Five-Minute Radio Sermons, published by brother Pharr in 1968. We suggest that you give it a careful and thoughtful reading. It has a message that is desperately needed in today's world. If you would like to have a copy of the book, write brother Pharr at 685 Bancroft Dr., Rock Hill, S. C. 29730. It sells for $1. --Eds.)

When the Babylonians, under the reign of Nebuchadnezzar, ruled over the Hebrews, Daniel, a Hebrew youth, was chosen as one of a select group of students who would be trained in the King's palace. We might say that Daniel was given a scholarship in Babylon. There, he was to be trained in the wisdom of the Chaldeans. While living in the palace, the students were expected to partake of various delicacies and wines which the king provided. These things were not lawful for Hebrews to eat and Daniel knew he should not accept them. Therefore, though under great pressure, he "purposed in his heart that he would not defile himself with the king's dainties, nor with the wine." (Dan. 1:8.) Daniel was a boy with the courage to say "no."

The circumstances emphasize the courage of Daniel's decision. He was away from home; beginning a new life in a strange land. His parents and former friends were not there. Too, he was a captive. The Hebrews were a conquered people. He might have given in to the despair of the times. Or, he could have reasoned, "When in Babylon, do as the Babylonians do." The things offered to him were desirable. He could have enjoyed them. To these circumstances add the fact that the king would be displeased with his refusal to cooperate. The pressure to go along with the crowd was very great, but Daniel had enough conviction and courage to resist temptation.

The Bible often urges that we be courageous and strong in taking a stand for what is right. Paul wrote to the Christians at Corinth: "Watch ye, stand fast in the faith, be ye like men, be strong." (1 Cor. 16:13.) In Ephesians 6:10, he admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might." Timothy was told to "endure hardness as a good soldier of Jesus Christ." (2 Tim. 2:3.) Those who serve in the army of God must be bold to stand up for what they know is right.

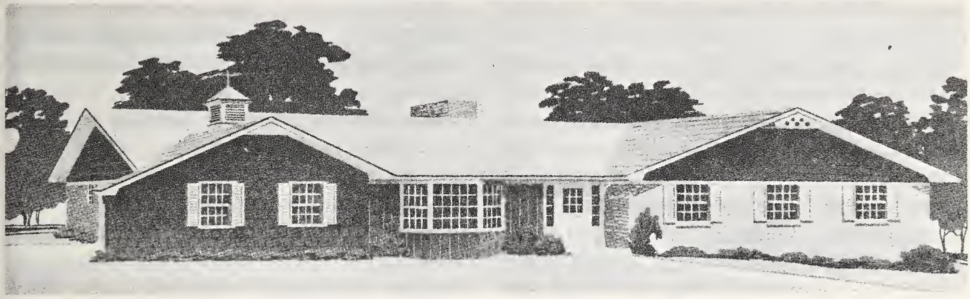
God prospered Daniel for his faithfulness. He came into the highest favor of the king. Too, he won the respect of others. Honorable men respect a person who has convictions and lives by them. Daniel also had self-respect. His own conscience could testify that he had made the right decision. We can not read of the courage of Daniel without being impressed with the wonderful way everything turned out for the best. Daniel could not have foreseen exactly what would happen. But he trusted God and committed himself into His care.

It is seldom easy to go against the crowd. Often we are confronted with circumstances that demand courage. Usually in such circumstances it is not difficult to find excuses for giving in, but like Daniel we should learn when to say no. For such courage, we are rewarded with the knowledge that we have made the right choice. Those who weaken under pressure later feel remorse; but one is never sorry for having done what he knows is right.

Solomon admonished, "My son, if sinners entice thee, consent thou not." (Prov. 1:10.) It is possible that Daniel thought of this verse when Babylon's enticements were set before him. The wise king's advice and young Daniel's example should be followed by all. "My son, if sinners entice thee, consent thou not." Say "no" to sin.

SOUTHEASTERN CHILDREN'S HOME NEWS

Loan Approved - Construction To Begin



In the long ago Nehemiah, upon his return from captivity, beheld the walls of Jerusalem which had been torn down years before by Nebuchadnezzar. He saw the job that was to be done. The walls had to be rebuilt. Nehemiah urged his people, the Israelites, to build up the wall of Jerusalem. They replied, "Let us rise up and build." They worked so diligently that they overcame every obstacle and joined the wall together unto half the height thereof. Two reasons they were able to do this were that God blessed them and they had a mind to work. There was unity of purpose on the part of all Israel. This speeded their progress. In due time the project was completed.

Now in our time there is a job to be done. There are children in the Carolinas who need a home. The need is pressing. The time has come for us also to rise up and build a home for orphan and destitute children.

As was noted in the last article, four acres of ground have been purchased on the outskirts of Sumter, South Carolina. Here the first cottages will be built, Lord willing. The land is fully paid for. The plans for the first cottage have been selected. The builder of the first cottage has been chosen. Our loan has been approved by the First Federal Savings and Loan Association of Sumter, S. C. Construction will begin about March 1, 1971.

Your continued liberal support of this work is desperately needed. As of Jan. the home to operate for a year before the license will be granted. Please give liberally. Your contributions may be sent to: Southeastern Children's Home, Inc., c/o Mr. Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, S. C. 29150.

There are ways in which the first cottage can be paid for in one year. This will then put us in a position to build a second cottage. If 100 congregations would give $25.00 on the average per month to this work, the home would be paid for in one year. If 400 individuals would give $5.00 per month to this work for one year, the first cottage would be paid for. Will you please see if the congregation where you worship will put the Southeastern Children's Home in its budget for one year? Will you be one who will give $5.00 per month to this work for a year? To pay for the house within one year is very possible. Will you help in this? One cottage will not provide the needs of the children who look to us for help. In years to come there should be many cottages. Please help make that day come soon by your prayers and your contributions.

9, 1971 there was a balance in the account of $9,000. The loan is in the amount of $25,000. The house will cost about $30,000 to build. This means that we will have to add $5,000 to the amount of the loan to complete construction, thus leaving $4,000 in the account. Bear in mind that the loan will have to be repaid in monthly installments, that the house will have to be completely furnished, and that enough money will have to be on hand for

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Behind the iron-curtain. The gospel continues to penetrate the iron-curtain. Bob Hare reports from Austria as follows: "In Vienna we had sixteen additions and one restoration and in other parts of Austria there were five baptisms and two restorations. We also had a good year behind the iron-curtain and gained eight members. Our distribution of printed materials was especially encouraging.... In all we were able to print or have printed over 250,000 pieces of literature and distribute them. Approximately 20,000 Bibles and New Testaments were distributed. A radio program in the Czech language with Jaro Schubert doing the preaching was also started."

Perpetual meeting. Perhaps the longest meeting in history was conducted by A. L. Harbin some years ago with the Queenstown church in Singapore. It continued for 428 consecutive nights. Now Harbin may break his own record. He writes: "On January 1, I began a perpetual meeting with the Geylang congregation in Singapore, using the New Testament. I am preaching expositorially a chapter a night Monday through Friday with a view of covering the entire Bible within the year. Saturday nights' lessons are in response to a question box, and Sunday nights' are on selected topics and texts. House to house campaign work is carried on by the whole congregation. Two were baptized the first day." He concluded by saying, "I hope to carry on the present campaign until my death or the Lord's coming, whichever happens first."

Expansion at Lakeshore. Lakeshore Home for the Aged in Nashville, Tenn. has announced plans to add two new wings and a modern nursing care unit to its present building. Presently the home cares for 90 elderly persons, and when the new facilities are completed, it can provide for 85 additional ones.

World's largest. The Midtown church in Fort Worth, Texas was scheduled to have the formal opening of its new $1.8 million building on February 9. The Midtown church resulted from a merger of three Fort Worth congregations. The new building, said to be the largest in the world owned by churches of Christ, will seat 4,000 when its final stages are completed.

People do things. Jimmie Davis, who worships with the Central church in Birmingham, Ala., has not missed a Sunday worship service in 60 consecutive years....Dr. John Cayce, an elder at the West End church in Nashville, Tenn., has been a daily Bible reader for more than a half century, and recently he finished reading the Bible through for his 51st time....Andrew Hairston, the minister for the Simpson Street church in Atlanta, Ga., has been included in a book called Personalities of the South....Elmer and Florence Johnson of Lubbock, Texas celebrated their 67th wedding anniversary early this year....W. A. Bradfield reports that 812 people responded to the invitation where he preached during 1970, 182 of which were baptisms.

Getting results. Last month we carried an item about the unique mission of Marvin F. Bryant to reach denominational preachers with pure New Testament Christianity. Bryant began his work on January 1, and on January 15 Felix Brown, a Black Baptist preacher of Mobile, Ala., was baptized into Christ.

Among the schools. Dr. Joseph Pryor, Dean of Harding College and an elder in the College church in Searcy, Ark., has been given the 20th Century Christian Educator of the Year Award....Omar Burleson of Anson, Texas, a member of the Board of Trustees of Abilene Christian College, has been named ACC's 1970 Outstanding Alumnus of the year....Thomas B. Warren, head of the Bible Department

(see page 14)

BOOK NEWS

Howard Winters, Duncan, S. C.

Commentary on Romans, by R. L, Whiteside. (Published by Miss Inys Whiteside, Denton, Texas.) 301 pages. Price $3.

In the movement to restore New Testament Christianity the Bible as a whole (as a unit) has been emphasized, but two books, Acts and Romans, have come in for special study. There is a good reason for this: Acts depicts the plan of salvation as it overtly finds expression in the acts of conversion; Romans gives the logical foundation, the very acme of reason, upon which the scheme of human redemption is built. Because of its logical structure (so closely reasoned that the average mind often has difficulty following through to the conclusions), Romans has been considered by scholars throughout the Christian age to be the most profound book in the Bible--the most profound book in the world! Our brethren have produced a number of good commentaries on Romans (more, we think, than any other book in the Bible), but one of them stands out above all the rest (in our conception) as would a giant among dwarfs. Nearly 20 years ago, when I first read it, I concluded that R. L. Whiteside had written the best commentary on Romans ever published. The passing years have served only to deepen that initial appraisal. His scholarly insight and his superior ability as a writer has enabled him to give a clear, concise, conscientious verse by verse explanation, while, at the same time, holding before the reader the overall picture of this difficult epistle. We say again, as we have said many times before, if you want the best there is, get Whiteside on Romans.

The Creation Vs. Evolution Handbook, by Thomas F. Heinze. Baker Book House, 79 pages. Price $1.50

In the majority of textbooks and schools, our young people are being taught evolution, not as a theory, but as a fact, a fact that only an ignoramus would question. But evolution is not a fact. It is not even a scientific theory. It is a hypothesis--an unproven and unprovable guess (and, in our judgment, it is not even a good hypothesis). But, unfortunately, most of our best books on the subject are too technical and complex for young minds to grapple with. It is refreshing to find a book that is an exception to the rule, as is the little book now under consideration. It states the case plainly and concisely. It gives the arguments that are used to prove evolution and shows where they break down when all the known facts are viewed. It also discusses the problems confronting the evolutionist (the arguments that are used to prove evolution cannot be true). It would be difficult indeed to put more pertinent information into shorter space. Here is something you can pass with confidence to any young person beginning to be concerned with the problem (in fact, it would be well to give it before they are confronted with it).

Wish I'd Said That, by Cleon Lyles. (Privately published, P. O. Box 451, Little Rock, Ark.) 160 pages. Price $2.

Here is a delightful collection of wit, humor, and down-to-earth illustrations that stimulates laughter while putting more meaning into life. Anyone who has a pure mind and is willing to laugh as he learns can profit from and enjoy this book. It is wholesome literature. And it is a must for all bulletin editors.

Beyond the Sunset, the Rice Family Singers. (Rice Publications, P. O. Box 588, San Francisco, Calif. 94101.) Stereo. Price $5.

The Rice Family Singers, which include the Ira Rice, Jr. family and Hy Huffard, have just released a second long-play album of unaccompanied religious songs. These songs are suitable for radio, funerals, shut-ins, or just plain enjoyment. Some of the songs, in addition to the one stated in the title, are "Nearer, My God, to Thee," "Crossing the Bar," "Asleep in Jesus," "Beautiful Isle," and seven more. This album, along with their first one entitled, Mansion Over the Hilltop,

(see page 14)

CAROLINA CHURCH NEWS

FROM THE BULLETINS

Burlington, N. C.: "Anna Briggs was baptized into Christ by Franklin Handy. Anna works with Barbara Handy and has been coming to our services for several weeks. What a joy that the Handys, as well as others, have shared the gospel message with this one. This brings our total number among the deaf to seven."

North Charleston, S. C.: "We are beginning the year 1971 in a fine way. I have personally noted a different spirit among the members here. Neill Graham is now serving as a full time elder of this congregation. To date five precious souls have already been baptized into Christ. There are a good number of cottage meetings that are in progress right now. We have had some large crowds for Sunday morning worship thus far this year, 330, 352, 340. Our weekly budget for this year is $1,372.00, and our average to date is $1,468.91."

Kinston, N. C.: "To say that the church of Christ is the same as the Christian Church (Disciples of Christ) is as far-fetched as saying that a chicken is a duck just because they are similar. Both the duck and the chicken have feathers, a beak (bill), two legs, two eyes, both are from the bird family, and both eat the same kind of food...and both are delicious to eat. But I do not recall anyone ever saying to me that a chicken is a duck! A chicken may look like a duck to someone who is partially blind, or to a person standing off at a great distance, but that still does not make a chicken a duck! To say that the Lord's church "sprang from" the Disciples Church is like saying that a chicken sprang from a duck just because a chicken laid an egg and a duck sat on it until it hatched! If the gospel were preached to ten atheists, if they obeyed the gospel, and if they worshipped God together as one body in accord with New Testament teaching, I suppose there would be some around who would claim that the church sprang from atheism!"

Kinston, N. C.: "Did You Know? We make a living by what we get, but we make a life by what we give!"

Burlington, N. C.: "Several important things have taken place in recent days: the building committee has settled upon an architect; the Vaughn Road property has been rezoned, and banks are being contacted. We trust that we are on the tracks headed toward construction of a new church building in 1971."

SOUTH CAROLINA NEWS

BARNWELL

GENE LINDSEY, Reporting: The year 1970 proved to be a very fruitful one in so many ways. The spiritual growth of most of the members was greatly enhanced and enriched. A personal work class began in January and still continues to be fruitful. There are more members doing personal work on a continuous basis than ever before. The fruits of this is that ten adults were baptized the last five months of the year. The thrilling thing about these baptisms (of course all baptisms are thrilling) is that three major clans of Barnwell have been penetrated with the gospel. Two of these families are related to over 100 families in Barnwell county. Through these new Christians we, with God's help, will be able to teach others. In addition to these baptisms, a family of five was restored after having been in the world for almost four years, and are growing tremendously in faith. A young couple from the Christian church became members and are working toward converting others from the Christian church. During the year 25 members asked for the prayers of the church and for greater growth. All of this has been greatly edifying. Our contribution averaged an all-time high of

BURL CURTIS . . . (Cont'd.)

The value of one's work can often be determined by the number and character of his critics: for he who does anything (either right or wrong) will be criticized. Brother Curtis has often been under the lashing edge of unjust and unfair criticism. But amazingly enough, his critics have attacked him in the very sphere where the critics either could not or would not venture to tread. I strongly believe in the providence of God--that when a job needs to be done, God supplies the man. The Carolinas needed a paper to promote and strengthen the cause of Christ--to keep brethren, who in this vast area are often remote one from the other, informed as to all progress being made. Carolina Christian was thus conceived, born, and brought to full fruition, and has since been nourished and fed by the faithful hands, head, and heart of brother Curtis, who has served as its able editor almost from the beginning. God provided the right man for the job, but it is in this very work that he has received much cutting criticism. I have heard men say that Carolina Christian was a one man operation and that its pages were closed to all but a small clique. But the critics have missed the point completely: brother Curtis has always begged for help, always welcomed suggestions for improvement, always eager to promote the cause of Christ in any way possible, and when the paper was a "one man operation" it was so because there was only one man who was willing to serve as an operator. His vice (as his critics saw it) was in reality one of his greatest virtues. He "stayed by the stuff," and Carolina Christian lives--lives because of his sacrifice and devotion. But if its existence had depended on his critics, it would have died before it was born.

There are many difficulties confronting the Lord's workers in the Carolinas, many of them peculiar to this section, and if we ever conquer for truth and right it will be done by men who have a mind to stay with the work until the job is done, regardless of the problems and difficulties faced by them. Somewhere I read of a youthful miner who was pictured standing alone before a huge ledge of rock with a raised pick-axe in his hand. He was represented as saying, "As I do not find a tunnel here I will dig one to the bed of ore myself." This man represents one who gets the job done, one who "stays by the stuff." In the Carolinas, Burl Curtis is such a man.

I AM NOT ASHAMED . . . (Cont'd.)

grown more in the Lord. I am ashamed of some wasted years and fruitless hours. I am ashamed that there are a lot of spiritual lessons that I could have learned but I didn't bother to learn. When I am defeated and fruitless it is then time to repent of my sins. Ezra prayed, "...O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." (Ezra 9:6.) I have not been a very active soul winner for Jesus. I have not borne much fruit for the Lord and this makes me ashamed.

Yet, thanks be unto God, my situation is not hopeless! John wrote: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) If I am going to confess my sins, I must be ashamed of them first. Before anyone can be saved he must be ashamed of his sins. We must approach God with the attitude of the publican who said, "...God be merciful to me a sinner." (Luke 18:13.)

"Let me not be ashamed, O Lord: for I have called upon thee; Let the wicked be ashamed, and let them be silent in the grave." (Psa. 31:17.)

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Some plans were made last year to conduct a Campaign here for June 13-20 of this year. Progress is being made for this effort. We are asking Christians who have worked in these endeavors to help us. We believe this effort to be the greatest of Christians in the southwestern part of the state. Herschel Bass, evangelist for the Highland Ave., Church of Christ in Selma, Ala., will be the speaker. Enthusiasm is building here and hopefully it will continue to build. We are asking brethren everywhere to pray for us in this effort.

BROTHERHOOD NEWS . . . (Cont'd.)

at Freed-Hardeman College, has resigned his position at F-HC to join the faculty of the Harding Graduate School of Religion in Memphis....From all reports that we have seen, we conclude that the Preachers' Workshop on the campus at Abilene Christian College was a huge success. Approximately 600 preachers attended.

BOOK NEWS . . . (Cont'd.)

should be in every home where music is used either for pleasure or profit.

All books and records mentioned in "Book News" should be ordered from Carolina Christian Bookstore.

WHY DOES IT HAPPEN . . . (Cont'd.)

wearied thee, then how canst thou contend with the horses? and, if in the land of peace, wherein thou trusteth, they weary thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5.) God sobers Jeremiah with the warning of greater things than the prosperity of the wicked. If the prosperity of evil doers so discouraged the prophet in times of ease, how did he suppose he could stand the test when worse things happened?

The "swelling of the Jordan" signifies that the valley would prove to be a problem and difficult to pass through. If you stumble and fall at a little matter like this where the going is comparatively easy, what do you think will happen when you come to the place where there is a real problem. If you cannot win a race with the footmen, how can you win when thrown into a race with horses?

Such an answer from God was better than that of moving the temptation. He always strengthens his people for greater things. Jeremiah was a far greater prophet during his ministry because of the lesson he learned.

If we are disturbed at the progress of evil ones, let us not be bogged down into thinking their lot is better than ours. In fact we should follow the admonition of Paul in 2 Corinthians 10:12 "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring by themselves, and comparing themselves with themselves, are not wise."

Our comparison is to be with Jesus Christ the Son of God! By comparing ourselves with Him, we will see ourselves as we truly are, and will be able to understand the life that God gives us here and promises us in the hereafter. Let every man strive to "do all things through Jesus Christ who gives us strength." With His help and the hope we have in Him, heaven will be our home!

LECTURES (Cont'd.)

be here two nights. Bill Cannon, elder a the Plaza in Sumter, USAF Chaplain an a graduate in counselling, will teach class each afternoon.

Singing will be emphasized and will b highlighted by a program by the Warner' Chapel-Winston Chorale on Friday evening and we hope also by the famous Rous Brothers of Windsor, S. C.

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arolina CHRISTIAN

Volume 13, No. 4 April 1971

"CAROLINA CALLING CLUB"

See page 5

MT. AIRY, N. C.

Burl Curtis, Greenville, S. C.

This report from the bulletin of the South Main St. Church of Christ in Winston-Salem, N. C., brought great joy to us so we wanted you to know, too.

"Many of you met Carl Martin and his wife, Della, this past week. Carl is here in anticipation of moving to Mt. Airy upon his graduation from the Sunset School of Preaching the first of July. At the evening services last Sunday he showed slides of several cities and towns in N. C. where there was no New Testament church. These slides were made from shots taken last October when he and four others from Sunset were on a survey trip in the state. The major purpose of such a trip was to interest some of the preachers at the Sunset School of Preaching to move to these cities to establish the church. Several of these men were impressed with the possibilities and plan to move here if support can be obtained.

"The elders set aside $4,200 for the Mt. Airy work for 1971 and have been in contact with Carl for the past six months, considering the possibility of his moving here. The first step was taken this past week (March 7) when a nice office 20' by 35' was rented. The building is located on N. C. 89, just west of U. S. 52 bypass. This is a prime location, easily accessible and should give us a base of operation to reach people in the immediate community. Classes will be started, after an advertising campaign to alert the citizens to our location, around the first of April. We are requesting that our zone leaders select the best personal workers from their zones for the purpose of making a religious survey of the community. Other projects will be planned as soon as sufficient personnel and funds are available. Please pray for this mission activity."

We congratulate the South Main St. Church and Carl Martin for their determination to preach Jesus Christ to the people of the Mt. Airy area. We are confident that one of the great forces behind this wonderful work has been the outstanding preacher at South Main, J. D. Parker along with the elders of the church. In his characteristic style, his name appears nowhere in the bulletin but we believe he wrote the report we have quoted.

BURNSVILLE AND SPARTA, N. C.

The last of February, I visited with the church in West Jefferson, N. C. for the purpose of gathering information on mission opportunities in this area of the state. Anyone interested in preaching the gospel here would do well to get in touch with Alvin Barry, preacher at West Jefferson, P. O. Box 117, 28694; phone 246-4011. In my opinion, when the soldiers in Christ have raised the flag of Prince Emmanuel and are able to say, "The gospel has been preached to every creature under heaven," if he lives, Alvin Barry will be in the forefront of the battle. Her in note fashion are the facts about Burnsville and Sparta.

Burnsville, N. C. - county seat o Yancy County - county population, abou 14,000 - no church of Christ in Yanc County - two other towns about nine mile

(see page 13)

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THE FORGIVENESS OF SINS

Don Freeman, Elkin, N. C.

What a blessing it is to be a "new creature" in Christ. What a blessing we have n the forgiveness of sin. And then think of the continual cleansing we have when we continue to walk in the light (1 John 1:7). We need to remember that our forgiveness s also conditional, that we must forgive those who sin against us in order to receive forgiveness.

In Matt. 6:12, when the Lord was teaching his apostles to pray, we read, "Forgive us our debts, as we forgive our debtors." Literally, Jesus said, "Forgive us our sins in proportion as we forgive those who have sinned against us."

In verses 14 and 15 Jesus puts it in plainer language. If we forgive others then we can expect to be forgiven. If we don't forgive, then we cannot expect to be forgiven. Therefore, we should never pray with hate in our heart for another. We must always have a forgiving spirit if we expect the Lord to forgive us.

One thing that makes it easier to forgive someone is to learn to understand that person. There is always a reason behind his actions. He may be sick, he may be ll-tempered, or he may not know any better. When we understand that person, t makes it so much easier to forgive him.

Another thing that helps is to learn to forget. So many times we keep a grudge against someone. How many times have we heard the words, "I'll get even with him if its the last thing I do"? When we learn to forgive and then forget, we become more like the Lord. I am grateful he Lord does not have an unforgiving attitude.

There is no greater blessing this side of heaven than the forgiveness of sins. David said, "Blessed is he whose transgression s forgiven, whose sin is covered." Ps. 32:1.) Man has tried from the beginning o cover his own sins. Adam tried it in he Garden of Eden, Cain tried it outside. For some 6,000 years man has tried to cover his sins. All classes have tried from kings to peasants, the rich and the poor but no one has ever succeeded in covering their own sins.

Again the scriptures say, "He that covereth his sins shall not prosper." (Proverbs 28:13.) That's the reason there are so many stormy lives today. As long as sin is in one's life he will not prosper. Sin is a foreign substance that does not belong in one's life. If a bullet enters my body, it will not be healthy until the bullet is removed. That's the way it is when sin is in our lives. God does not want the wicked to prosper and they cannot prosper until they rid themselves of sin. That's the reason he said, "The way of the transgressor is hard." (Proverbs 13:15.) God wants it to be hard, otherwise they would never turn to the Lord.

But when man is ready and willing to turn to God and obey His will, God will cover his sins.

I am grateful that we have a God that when he forgives, He forgets. Paul said, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died... who also maketh intercession for us." "IF GOD BE FOR US, WHO CAN BE AGAINST US? (Rom. 8:33, 34, 31.)

Sometimes we are asked the question, "What does God do with our sins after he forgives us?" In Micah 7:19 we read, "thou wilt cast all their sins into the depths of the sea." Now if he cast them in the Yadkin River, it might dry up someday and someone might see them. But there are places in the sea that man has never explored, and the Lord puts them where no one will ever find them. They don't float around on top of the water like a cork, but they are at the bottom of the sea.

In Isa. 38:17 we read, "for thou hast cast all my sins behind thy back." Again

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WORK OF THE CHURCH

Billy R. Voss, Aberdeen, N. C.

I believe all members of the body of Christ will agree that when they obeyed the gospel the "Lord added" them to the church. (Cf. Acts 2:41,47.) As members of the church, then, all (members) have an obligation in all areas of the work of the church. This being true, let us look to the areas of such labors.

In the first place, the church is to "preach the word," or evangelize "all the world." It is to "make known the wisdom of God." (Eph. 3:10,11.) The gospel is to be preached to the lost (Mk. 16:15; Acts 5:42). The church, also, is to be a recipient of the preaching (2 Tim. 4:2). In this passage the "reproof, rebuke, and exhortation" is for church members. See also Col. 1:23ff.

In the second place, there is the responsibility of edification of the body of Christ, the church. This is the means of building up and multiplying the membership. When the Apostle Paul "spake boldly in the name of the Lord Jesus...then had the churches rest...and were edified... and... were multiplied." (Acts 8:29-31.) This same responsibility was placed upon the Christians of Thessalonicia by Paul in his first letter to them. (1 Thess. 5:11.) And to the Corinthians he said, "Let all things be done unto edifying." (1 Cor. 14:26.) Earlier, in chapter 8, verse 1, he cites love as a motivating factor in edification.

Thirdly, the church is to be instrumental in relieving the needs of the less fortunate. Benevolence is a work of the church --toward the church (saints) and all men. (Gal. 6:10.) In Rom. 12:13, Paul stressed "distributing to the necessity of saints." In writing to the Galatians, he said, "we should remember the poor; the same which I was also forward to do." Contrary to the teaching and practice of some, this passage does not say "poor saints, only." James was of the same persuasion toward widows and orphans. (Cf. Jas. 1:27.) In 1 Tim. 5:16 Paul placed the responsibilit of caring for their own widows on churc members and the care of "widows indeed' on the church.

Now, to summarize what we have seen The church is to work (1) in preaching t "the lost" and to "the saved." (2) It is t edify in order to "multiply and build up." (3) It is to render benevolence "towar the church and all men."

My conclusion is this: Since this is th work(s) of the church--all to the glory o God (1 Pet. 4:11)-is it not logical an right to contend that every member of th church (the whole church, if you please be engaged in these things to be acceptabl and pleasing in the sight of God? If not why not? When we "enlisted in the arm of the Lord," we agreed to every aspec and work he wishes performed--as individuals and as the church.

My brother, my sister, are you neglecting one, or more, of these areas of th work of the church? If so, may the Lor be "longsuffering" toward you and help yo to make amends for your sins (Jas. 4:17 through repentance (reformation) and b prayer. (Cf. Acts 8:22; Luke 13:3.)

(Note: the following letter was sent t brother Ernest Thigpen in response to hi article in our February issue entitle "Basis of Paul's Work in Ephesus."--H. W

Dear Brother Thigpen:

I thought you might like to know that have made your recent article require reading for my Paul's Epistle Class her at Freed-Hardeman College....We hav just concluded our study of the letter Ephesus.

My purpose was three-fold: (1) to expose the class to a good article, (2) the library, and (3) to another good magazine in the brotherhood.

Signed: R. C. Olive

"CAROLINA CALLING CLUB"

(Note: One of the most delightful groups t has been my privilege to meet in many ears is the one pictured on the front covr--"our" students at Freed-Hardeman :ollege. As you can see from the followng article, they mean business for the ord. And we are delighted to be able to ive them a small amount of publicity for ieir vital ideas. Get acquainted with this roup: for we predict that you will be earing a great deal more from them in ie future. In the cover picture, they are, to R, Top Row: Norman Hogan (adiser), Glenn Holland, William Bright ice-president), Wayne Bobo, Farrell peigle, Brad Clark, and Keith Cuthrell resident); bottom row: Joan Leavitt secretary) Sheryl Johns, Cheryl Hicks, arbara Richardson, Karen Graham, and arry Stanfill (not pictured). --H. W.)

eith Cuthrell, Jr., President

During the month of January, 1971, we udents at Freed-Hardeman College were vided according to the region of our omes into thirty "Ideal Locale Clubs." he theoretical purpose of these clubs was provide an organized way for the stuents to promote their school. In function, e clubs have been sounding abroad the essings of a Christian education, urging udents to enroll at Freed-Hardeman, d stimulating more concern for Christ's ork back at home.

We were encouraged to write letters to ospective students, help organize Booster Banquets," and invite visitors our campus for special events such as e May Day activities. (See our ad elseere in this issue.) Some clubs chose to nduct youth forums or to plan fellowship therings at their home congregations. l of the groups took a lively interest in owing what worthy work we could do on e home front.

The students from North Carolina and uth Carolina were grouped together in one club with brother Norman Hogan, a teacher of Bible and social sciences, as adviser. The weakness of the church in the Carolinas was laid bare before us when we realized there were only 12 students from such a large area as ours. However, spirit was high in our small group, and we were soon discussing some bold ideas. Most students in our club were eager to promote our school, but we wanted to look beyond simply recruiting new students. We wanted to use our Christian education that God is helping us acquire to strengthen the church in the Carolinas. We believe these two purposes are closely related. It is our belief that the growth of the church and the increase of Christians educated under Bible standards have strong connections. We selected "Carolina Calling" as the name of our club because it indicates the pull of our home areas on our lives and the call that we plan to issue to the Carolinas.

During the week of the Freed-Hardeman Bible Lectures in February, all visitors were asked to attend the Locale Club meeting which represented their area. Almost 20 people from the Carolinas joined us at our meeting. The enthusiasm the visitors felt for our ideas surpassed even our own hopes for success. We discussed various ways of reaching teenagers and selling them on Christian education. We desired to carry on some work through *Carolina Christian* and were able to arrange this with brother Howard Winters. Our club is in a good position to furnish workers for campaigns, and we discussed with our guests the prospects of campaigns in which we might participate. Other methods of promoting Freed-Hardeman College and of providing students with opportunities to work came before the group.

The work of our club has already begun. We are writing letters to friends and strangers alike whom we believe are interested in attending Freed-Hardeman

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QUESTIONS ANSWERED

Howard Winters, Duncan, S. C.

The first two of the following questions come to us from Alvin Barry of West Jefferson, N. C. and the third one is anonymous.

1. Should the church withdraw fellowship from members who deliberately forsake the assemblies?

I take this question to mean assemblies in addition to that appointed by the Lord for the first day of the week. When the Lord makes an appointment, we have no choice in the matter. If we miss His appointed assembly, we must also fail to obey the Lord in "Continuing stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." (Acts 2:42.) The assembly is thus vital because of what is done in the assembly--Christians assemble to do the Lord's will. I do not see how one could even profess to be a Christian while neglecting this. But for the edification of the church, the elders or leaders often appoint other assemblies. When this is done, we conclude that the church appointed assemblies become a part of the work of the church, and that each available member has a duty to participate. But in this area there are so many extenuating circumstances that I do not think it would be practical or possible to answer our question without giving consideration to each particular case. For example, I know a man who is very active in keeping his life pure for the Lord, who contributes generously to the Lord's work, and who works tirelessly to win others to Christ, but for some reason or other (known only to God and to himself) he does not attend the Wednesday night services. Should he be withdrawn from (assuming that the other required steps in discipline had been taken)? At a distance it might be easy to say yes, but then ten thousand related questions comes pouring in on us. Should we withdraw from Christians who do not sing? What about those who do not give as much as we think their standard of living demands? Or should we withdraw from one who does not offer thanks before each meal? It seems to me that if we start withdrawing from people because of the quantity of their service that everyone of us will be subjects of this action from someone or some group. Where is the man whose quality and quantity of service is what it should or even could be?

I certainly believe that the Lord's people have an obligation to keep the body o Christ pure from sin (as pure as it is humanly possible so to do), but I also believe that each person must determine for himself the amount and the quality of service he will render to the Lord (as an example each must determine the percentage of hi income that he will contribute). As teacher and preacher I have an obligatio to try to teach Christians to grow, to improve both the quality and the quantity o their service (to show that God loves cheerful giver), but I am reluctant to sa exactly how much one must do (what percentage of his income he must contribut or what percentage of the church appointe assemblies he must attend) before I ca continue fellowshipping him. Withdrawa of fellowship is an action that comes onl when we are sure that a Christian's conduct has become such that the Lord wi no longer accept his service.

In Hebrews 10:25 Christians are urge not to forsake the assembling of themselves together. But it is my conclusio that to "forsake the assembly" in th verse means to abandon it altogether Now the man we referred to above ha abandoned the Wednesday night assembl (the one appointed by the church)--he never attends--but he has certainly not abandoned the first day of the week assembl (the one the Lord appointed)--he neve misses it. Should fellowship be withdraw from him? Under the circumstances, do not think so. Others may differ wi my conclusion.

2. What is the true relationship of a congregation which does not discipline its ungodly members to Christ, who is the head of the body?

Its relationship would be, in my conception, the same as it would be were the body to fail to obey any other command given by the head. I know that a church can so sin that the Lord will cut it off rom Him. Christ warned the church at Ephesus, saying, "Remember therefore rom whence thou art fallen, and repent, nd do the first work; or else I will come nto thee quickly, and will remove thy andlestick out of his place." (Rev. 2:5.) To the Laodiceans He said, "So then beause thou art lukewarm, and neither old nor hot, I will spue thee out of my mouth." (Rev. 3:16.) Just how much sin here would have to be in a church before he Lord would cut it off, I do not profess o know.

3. Is the "theme" of Mark 16:17 the postles or those who would believe and bey that which the apostles were to reach?

To get the whole picture before us, we eed to quote the four verses involved in his question: "And he said unto them, Go e into all the world, and preach the gosel to every creature. He that believeth nd is baptized shall be saved; but he that elieveth not shall be damned. And these igns shall follow them that believe; In y name shall they cast out devils; they hall speak with new tongues; They shall ke up serpents; and if they drink any eadly thing, it shall not hurt them; they hall lay hands on the sick, and they shall ecover." (Mark 16:15-18.) We will robably never settle this question to eryone's satisfaction, but I do not see ow anyone could read these verses and ripturally, grammatically, or honestly onclude that the "them" of verses 17 and refer to the apostles of verses 15 and . Why would Jesus, in addressing the ostles, use the second person "ye" in rse 15 and then change to the third pern "them" in verse 17, if the apostles are eant in both verses? Had He meant the ostles, then He would have said in verse 17, "These signs shall follow you that believe." Grammatically the apostles are the ones addressed (second person) and the ones who would believe and obey the apostles' teaching are the "them that believe" (third person). I see no escape from this conclusion.

I suppose someone is ready to ask, "If this is true, does it not create a difficulty in trying to explain who received power to perform signs in the early church?" Perhaps it does, but who gave us the liberty to twist a verse from its obvious meaning just to escape a difficulty? In fact, if one will read the book of Acts he will not have to read far until he sees that signs did follow them that believed. The early church was furnished with all the power it needed to confirm its message and to build itself up in the most holy faith. The apostles often laid hands on those who believed and conferred on them the power to work miracles (see Acts 8:12-25; 19:1-7; 1 Cor. 12:1-11). This is not to imply that every believer possessed such power. Far from it. But signs did follow the believers, and enough of them received spiritual gifts to enable the church as a whole to carry out its mission.

All signs were given for a purpose. When that purpose was filled, signs were no longer needed. Jesus sent His apostles out into the world with a new message. Their mission was to preach it to the whole world. But if men were to believe and obey that which they preached, they would have to convince them that it was from God--that it was the Word of God. Thus when they preached, God gave them signs to prove their message. Mark concludes his book by saying, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:19, 20.) Another inspired writer asked, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed

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SOUTHEASTERN CHILDREN'S HOME NEWS

WHAT IS A BOY?

From the New York Mutual Life Insurance Company of Boston the following article came to our attention via the South-Central Newsletter. The article consists of a delightful description of a boy which you will enjoy reading. We present this here because the Southeastern Children's Home will have many such boys in its care in the years to come, Lord willing.

"Between the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes and weights, but all boys have the same ambition: To enjoy every second of every minute of every day and to protect with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere - on top of, underneath, inside of, climbing on, swinging from, running around or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly.

A boy is composite - he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket sized atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steeltrap, the enthusiasm of a fire cracker and when he makes something he has five thumbs in each hand.

He likes ice cream, knives, Christmas, saws, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings and fire engines. He is not much for schools, books, without pictures, music lessons, neckties, barbers, girls, overcoats, adults or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half eaten apple, three feet o string, an empty Bull Durham sack, tw gum drops, six cents, a sling shot, chunk of unknown substance, and a genuine supersonic code ring with a secret compartment.

A boy is a magical creature - you ca lock him out of your work shop, but yo can't lock him out of your heart. You ca get him out of your study, but you can' get him out of your mind. Might as wel give up - he is your captor, your jailer your boss, and your master - a freckle face, pint sized, cat-chasing bundle o noise, but when you come home at nigh with only the shattered pieces of you hopes and dreams he can mend them lik new with two magic words - "Hi Dad!"

Will you please consider sending a contribution today to this work? Donation of all sizes are needed and deeply appreciated. Will you ask the brethre where you worship to send a monthly contribution to the Southeastern Children' Home? We covet your good will and you prayers. Donations may be sent t Southeastern Children's Home, Inc., c/ Mr. Hugh L. Palmer, Treasure 75 Nash Street, Sumter, South Caroli 29150.

Greer, S. C.

BURL CURTIS, Reporting: Several our Bible School teachers from Greer pl to attend the Harding College Worksho July 5-9, 1971. If other teachers from t Carolinas would like to go, we would happy to charter a bus and share the cos We will leave early Monday morning a return on Saturday. If you are intereste please write us at P. O. Box 625, Gree S. C. 29651.

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Three colleges merge. Abilene Christian College has announced that it will assume the direction of two other Christian Colleges in the Dallas-Fort Worth area on Sept. 1, 1971. The two colleges that are merging with ACC are Christian College of the Southwest at Dallas and Fort Worth Christian College. The news release says that "all future operations will be under the guidance of the trustees, president and administration of Abilene Christian." The combined enrollment of the three schools is in excess of 3800 students. All three schools will, at least for the present, continue to operate under their present names. The announcement added: "A major implication of the merger will be full accreditation of academic work at both the Dallas and Fort Worth Centers."

New President at Pepperdine. In a shift of top administrative personnel which former Board Chairman Donald V. Miller said "should be regarded as a realignment ...rather than as an institutional transition," Pepperdine University has named William S. Banowsky as its fourth president. Banowsky succeeds M. Norvel Young, who has been elevated to Chancellor and President of the Board of Trustees. In his statement, Miller continued, "In naming M. Norvel Young as Chancellor and Chairman of the Board of Trustees, we are underscoring his top policy position and senior post in the total University. Dr. Banowsky's appointment as chief executive officer of the institution will relieve Dr. Young of the day-to-day management problems so that he and Mrs. Young can give themselves to broad policy matters and to developing the resources required by the founding of the new campus at Malibu."

India. On May 10, J. C. Bailey will be leaving India for his home in Canada. He is scheduling speaking engagements to report on the work in India and to solicit continued support for that fertile field. He says, "I know you will want to hear the story of the work that has grown from one person in 1963 to probably more than 100,000 in 1971."

The LA quake. The earthquake that struck Southern California on Feb. 9 left many dead and hundreds homeless and all but helpless. Churches of Christ in the quake area, although some of their buildings were severely damaged and the property of many members were destroyed, have rallied to meet the needs. Prentice Meador, minister of the San Fernando church (the congregation which is said to have been the hardest hit) described the response in California as well as from other states as "fantastic." As an example of how brethren were responding, Meador estimated that 99 per cent of the members of the San Fernando congregation suffered property losses, but their contribution was, according to him, "way up" following the quake.

Goals exceeded. Last month we reported that the midtown church (a result of a merger of three churches) in Fort Worth, Texas was to have the formal opening of its new building on Feb. 7. The church had set a goal of 2020 in Bible study. It exceeded its goal with 2162 present. More than 2500 came for the morning preaching service.

Here and there. Burton Coffman has resigned as minister of the Manhattan church in New York and will move to Houston, Texas where he plans to devote his time to writing and holding meetings. Richard F. Daughtry has been named to succeed him at the Manhattan congregation.... Five preachers (at least three of whom were from the Carolinas) have just returned from a month's campaign in Kumba, Cameroon area of West Africa. They report that their work was a huge success, resulting in 63 baptisms and the establishment of three new congregations....

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Fayetteville, Helen St.

JIM WELBORNE, Reporting: The work of the Lord goes well at Helen St. Goals for the church have been established for the year. One of the most important is to take the gospel of Jesus to the area of Fayetteville. This is done by several means first of which is a radio program on WQSM, a local FM station; it airs daily at 10:00 a.m. Another way of taking the gospel is in a door knocking campaign every three months to make the area aware of the church of our Lord. The church is a young active body concerned with taking the gospel to the lost. We average on Sunday morning 180 in attendance, with a budget of $450, both of which are increasing. We have had one baptism already, and we have many taking a correspondence course and some studying in the home Bible films. The work that lies before us is great but the Lord being with us, we shall do our best.

Charlotte, Westside

R. C. WALKER, Sr., Reporting: The brethren in the Charlotte area are engaged in a cooperative effort of intensive teaching in a TRAINING SERVICE SERIES on Thursday evenings from 7:30 - 9:30. There are two forty-five minute class periods, one short devotional, and one short break between classes. The series was begun January 28th and is scheduled for 13 weeks. For the first six weeks the attendance has averaged 49 plus with variable of two either way, thus you can readily see it has been a stable attendance. The classes are in song leading conducted by Billy Ringold, Plaza congregation, this class is repeated the second hour. A class in Christian Evidences conducted by Charles Mullins, Sugar Creek congregation, and is likewise repeated the second hour. A class in fundamental teachings of the Bible and practical application, discussion, examples of how to conduct worship, personal work, etc. the second hour. This class is conducted by Hudson Nichols of Gastonia and R. C. Walker, Sr. of Westside in Charlotte. Ronnie Ulrey of Dilworth in Charlotte, George Kesler in Kannapolis, and David Pharr of Rock Hill likewise have assisted in the fundamental teachings class and practical application. This effort was begun after due consideration and planning by brethren from area churches. The results have been most gratifying. It was begun as a "trial run" with hopes of coming back longer and stronger next fall. The interest has certainly justified that consideration. The classes are conducted at the Westside building, 4527 Freedom Drive or state road No. 27 West, Lincolton Exit West I-85. Appreciation is herewith expressed to all participants and to Carolina Christian for desiring this report.

SOUTH CAROLINA NEWS

Greenville, Northeast

L. E. WISHUM, Reporting: Olin Warmack, James Stutts, Douglas Sims, Adrien Maynard, and L. E. Wishum just returned from one month's mission work in Kumba, Cameroon Area. Sixty were baptized and three new churches established. Mornings were used at a stand in Kumba where we gave out thousands of tracts, hundreds of Bible courses, and answered Bible questions. We preached daily to villages within a 30 mile radius of Kumba. We also answered questions in these villages and distributed Bibles. One trip we walked about 12 miles across mountains and streams, through the jungle, 4000 feet up from Kumba where we spent three days preaching. We slept in a native hut and hung our charts on the

Ju Ju hut and preached Jesus Christ. Ju Ju is dying here and the church is growing. Four were baptized and added to the existing church of about 100 members. Jesse Phillips and David Chadwell are operating a training school in Kumba and preaching in that area. Such schools are the answer to these missions. Doctors Robinson and Blazer operate the Mobile Clinic out of Kumba. They visit some four villages per week and treat up to 250 patients a day. The people beg for Bibles, for training, for preaching, for the Clinic to come to their villages. But we do not have enough doctors and preachers to answer the calls. Will you help? Contact any of these men at P. O. Box 91, Kumba, West Cameroon, West Africa.

PALMETTO BIBLE CAMP

ERNEST THIGPEN, Reporting: This is a summary of the 1970 PBC encampment. As everyone knows, we began purchasing the beautiful Camp Hide-A-Way property at River Falls, S. C. in November of 1969; and last year was the first time we were privileged to use the facilities for Bible camp purposes. This session of camp lasted for three weeks, and in almost every respect it was an outstanding one. The camp director was Claude Bearden and he was assisted each week by the other brethren on the board of directors, as well as by eight teachers, ten counselors, and a kitchen staff. There was an average of 137 campers and staff present each week, or a total of 411 for the three week period. Everyone had a wonderful time and was blessed both physically and spiritually.

Our new facilities worked out well. There were some advantages over former camps which we have used. The cabins, chapel building, lake, ball field, kitchen, dining room, showers, canteen, etc. were close together and eliminated a lot of time spent in walking from one place to another. This also enabled us to keep a better check on campers. The cabins, being as large as they were, permitted us to put between twenty and thirty campers in each one, and this allowed us to operate with fewer counselors.

The second and third week there was some rain a number of days; however, it did not interfere too much with our daily schedule. In most every way it was an excellent three weeks of Bible camp. Each morning we had a chapel service, a Bible class, a singing class, and cabin check. In the afternoon we had many kinds of athletic games and various types of handcrafts. Each night we had a worship service, a period of entertainment, and a devotion down by the lake or in the chapel building. Besides all this there were plenty of food, free time, horseback riding, trips to the waterfall, hikes to the top of the mountain, cabin devotions, and all that goes to make Bible camp enjoyable, inspirational, and profitable to those who attend.

Special emphasis was placed upon the Bible as God's word, and everyone was encouraged to apply the principles of Christianity in every aspect of camp and daily life. During the three weeks there were some who responded to the invitation of Christ, and we greatly rejoice over all the good of this nature that was done. Also, we are most grateful to the Lord for all the blessings He bestowed upon our encampment. Especially are we thankful that everyone was preserved from harm or injury.

We now look forward with much anticipation to the 1971 session of PBC. Charles Mullins will be the director and the date is July 11th--August 7th. It is our hopes and prayers that we shall have an even better Bible camp this year, and that a record number of young people will make plans to attend.

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CHURCH OF CHRIST
16th & Vine
Abilene, Texas

NORTH CAROLINA NEWS

Elkin . . . (Cont'd.)

DON FREEMAN, Reporting: Our meeting will begin May 9-14. Clifford Shaver of Charleston, S. C., will be doing the preaching.

Morganton

JERRY SENN, Reporting: Last August my family and I moved to Morganton, N. C. after working with the Augusta Road congregation in Greenville, S. C. for four and one half years. Our stay was very pleasant and we certainly miss the wonderful Christians there.

The church here had been without a minister for about a year. Harold Cutler was the first full-time preacher here. Harold was here for about three years during which time a preacher's house was purchased and the brethren worshipped in the basement of that house. Before we moved here Sam Norman, of Charlotte, was driving up each week to do the preaching. He was a great help to the congregation.

Since our coming several exciting things have taken place which we believe are worthy of note. We were successful in finding an old church building in the heart of town that was available for rent. Although it was in pretty bad repair we decided to sell the house we had been using for preacher's dwelling and meeting place and rent this building. Much hard work was done to get the building in shape. It now is serving very nicely. It will seat around 100 and has four classrooms. My family and I live in a house next to this building and use our house for needed classroom space. We have been able to tell a real difference in the attitude of people in the community since moving into the building. A good number have visited our services.

In December, the Raymond Climer family moved to Morganton to work with us. This fine family is supported by the Meade's Chapel congregation in Nashville, Tennessee. We are very fortunate to have them here and they are a great encouragement. Raymond is no stranger to the Carolinas, having preached in Duncan, S. C. for five years. We believe this cooperative method is paying off for the church here.

Since the first of the year we have set a budget of $150 per week. We have only fallen below that mark once since the budget was presented to the congregation. Last Sunday (March 14) we hit an all time high of $210. Attendance records have been set, too. Last Sunday 49 assembled for worship and several of our regulars were away. We have not fallen below the 40 mark in about six weeks.

Presently we have cottage meetings scheduled in four homes. We are working with the county prison. One boy is attending our services from there each Sunday. He is showing great interest.

One of our members, Dick Covalinski, interprets all our regular services of the deaf. We have one deaf member, sister Estel Gibbs. Brother Covalinski is instructing members of the church in "sign language" each Sunday at 5:00. We plan a "Campaign" for the deaf, with deaf members from the Winston-Salem and Hickory areas to assist us sometime this month.

We have a number of fine young people. One of them was baptized recently and is bringing friends with him to almost every service. June 14-18 we plan a VBS and are setting a goal of 100. We would be happy to have helpers any time from June 7-26.

With the sale of the house mentioned earlier we have enough to purchase lots for a future church building. Presently we are considering several sites and should make a decision in the near future. We firmly believe that a building of adequate size for growth will greatly help the church here.

Should you know of persons confined in the State Hospital (Broughton) located here please let us know and we'll visit with them. When you are visiting the mountains of western North Carolina drop in and worship with us.

(see page 13)

MT. AIRY . . . (Cont'd.)

away, Spruce Pine and Bakersville - Burnsville located on U. S. 19 between Asheville, N. C. and Johnson City, Tenn. - growing recreational area - closest congregation, Erwin, Tennessee, about 40 miles - Erwin is interested in helping preach the gospel in Burnsville, contact Clayton Winters, 648 Holston Place, Erwin, Tennessee 37650 - known members, three faithful and two unfaithful; one of the faithful members is a young married man who is an engineer-announcer on radio station, WKYK - Herald of Truth is on this 1,000 watt station each Sunday.

Sparta, N. C. - county seat of Allegheny County, population about 8,000 - no church of Christ in county - closest congregation, Galax, Va., 22 miles - known members, four faithful and one unfaithful - work already done; the people of Sparta have heard the radio program, Gospel of Christ, by Alvin Barry, on W. Jefferson station since 1962; from November, 1968 to July, 1970, the Herald of Truth was broadcast over WCOK, 500 watts; mission meetings have been held in Sparta in 1968, 1969, 1970, and one is planned for 1971; approximately 1,200 tracts distributed; radio program, Defender of Truth, by Max Miller of the Central Church in Jackson, Tenn., has been broadcast in Sparta since July, 1970; this program is supported by Center Town, McMinnville, and Central, Jackson, Tennessee.

These reports should be inspirational and informative helping others to get busy now preaching Jesus. These areas would not be nearly as ready for the church to be established if the seed had not been sown through the past years (in the case of Sparta, N. C., nearly ten years of sowing has been done).

SOUTH CAROLINA NEWS, . . . (Cont'd.)

Union

ELDERS, Reporting: The elders are happy to report that the Lord's work in Union, South Carolina is progressing fine the first two months of 1971. One has obeyed the gospel. Our average contribution for February, 1971, was $344,87, our contribution for the T.V. program was $44.75 - this is given above our regular contribution. Our attendance has been up to 96 for worship service and 88 for Bible Study, with Wednesday evening attendance from seven to fifteen less than the above figures.

W. G. Gantt, of Aiken, South Carolina, was with us in a three-day meeting and had very good attendance. Brother Gantt, as always, presented some fine gospel messages.

We are delighted to announce that Lewis Savage, of Mountain City, Tennessee, will begin fulltime work with the church here the first of July, 1971. Brother Savage has preached in Mocksville, North Carolina and had a desire to return to the Carolinas. He was here for a three-day meeting and had an opportunity to learn about the program of work the elders had outlined and all are anxious for his arrival.

Fred Turner continues to do a good work here in Union, South Carolina. In 1970, the Church of Christ, in Blue Ridge, Georgia, supported brother Turner in the amount of $100.00 per month, but in January, 1971, they began supporting another work. As of July, we will need some additional support for brother Turner. If any congregation would like to help support a missionary in South Carolina to work with the Negro people in Union, we would be happy to give you full details. We have only one congregation here with brother Turner working and preaching once each Lord's Day, teaching classes on Sunday and Wednesday, and conducting a young people's personal work program.

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FORGIVENESS OF SINS
. . . (Cont'd.)

I am grateful they are behind His back and not mine. If they were behind me then I could never make it, but they are behind His back.

In Isa. 44:22 we read again, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." We may go out at night and observe a large dark cloud and when we get up in the morning it is gone. It is gone forever and no one will ever find that cloud again. When the Lord forgives us of our sins, He blots them out like a cloud.

And then we read in Ps. 103:12, "As far as the east is from the west, so far hath he removed our transgressions from us." Someone tell me how far it is from the east to the west. We know that light travels 186,000 miles per second. There are some planets that are giving off light that has never reached earth yet. How much farther is the east from the west than it is from these planets to the earth? We can't even grasp the distance between the two.

Yes, when God forgives he forgets. When one obeys God's will, and is baptized into Christ, he becomes a new creature and his sins are washed away by the blood of Christ. Praise God for this! Then when we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7.) When we stumble, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Praise God for this wonderful blessing, the forgiveness of sins!

QUESTIONS ANSWERED
. . . (Cont'd.)

unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3,4.) Once the people were converted (and remember this was before the New Testament had been written) they still needed to be taught all things which Christ had commanded (cf. Matt. 18:18-20). Spiritual gifts were therefore given to selected ones in a church "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:12,13.) When all this was completed, when the New Testament had been written, that which was perfect had come and that which was in part (spiritual gifts and signs) were done away (1 Cor. 13:8-13). So all the difficulties involved in our question fades when we properly understand the purpose and use of signs in the early church. There is no necessity for making a grammatical grotesquery out of our Lord's straightforward statement.

CAROLINA CALLING CLUB
. . . (Cont'd.)

College. The first field work we will participate in will be done in Greenwood S. C., in a campaign during the week o March 21. A good number of our own clu members will be involved, as well a workers from other states.

We are at the beginning of what can be fine work for God. It seems to be limite only by our degree of interest and energy Pray for us.

BROTHERHOOD NEWS
. . . (Cont'd.)

World Radio Gospel Hour (with V. E Howard as speaker) has added ten ne stations to its broadcasting schedule during the past month, among them is th powerful WLAC 50,000 watt station i Nashville. These new additions make total of 79 stations now carrying the Gospel Hour....Mrs. C. E. Gustavus, member of the C&M church in Colleg Station, Texas, celebrated her 100 birthday on Feb. 24. She is said to b quite active in reading and sewing.

Dillon, S. C.

GILBERT BEHEL, Reporting: We have 30 members having baptized one last Lord's Day. Our attendance has grown from 45 to 53 in the last few weeks and things are looking good. There have been five restored since our coming to work here.

My family (Jean, Tommy, Wade, and Jeffrey) and I came to Dillon Oct. 28, 1970. Prior to our move we lived and worked in Tuscumbia, Ala. I preached two years for the Limerock congregation, six years for the Ford City congregation, and from April, 1970 to Oct. at Bear Creek, Ala. At that time the elders of the Shiloh church in Greenhill, Ala. contacted us about the work here. Greenhill is supporting us in this work.

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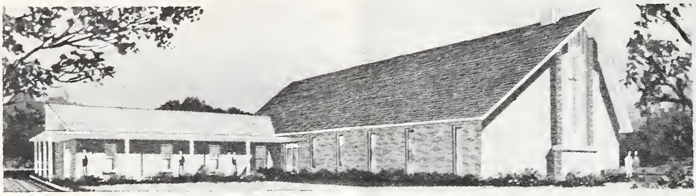

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10:00 a.m.—General Assembly—Bader Gymnasium
11:00 a.m.—Conferences with Prospective Students
12:00 noon—Lunch—$1.25—Gano Cafeteria—Morrison Food Service, Inc.
1:15 p.m.—Hallmarks—Hank McDaniel and David Jackson, Directors—Bader Gymnasium
2:00 p.m.—Griffins Tumbling Team—Hoyt Kirk, Coach—Bader Gymnasium
2:30 p.m.—Coronation of May Queen—Hank McDaniel, Mrs. Mark Tucker, and Student Council—Lower Tennis Courts
7:30 p.m.—Hootenanny—Eupathian Social Club—Bader Gymnasium
8:00 p.m.—Drama—"The Glass Menagerie"—Hank McDaniel, Director—Thespian Hall

Let us know if you plan to attend and how many will be coming with you.

Write: Reeder Oldham, Dean of Students
FREED-HARDEMAN COLLEGE, HENDERSON, TENNESSEE 38340

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CHRISTIAN

Volume 13, No. 5 May 1971

BLUE RIDGE ENCAMPMENT

See Page 5

J. M. Powell

BETTER LEADERSHIP

Burl Curtis, Greenville, S. C.

Many churches are badly in need of better leadership and little is being done to improve this situation. Since any group can rise no higher nor proceed any further than its leaders, developing the best leadership possible becomes one of the highest priorities in any congregation. In most cases, there is little hope of removing leaders, if this would even be right, but why can't the present leaders improve? Every church has to tolerate many deficiencies in its elders, preachers, deacons, and teachers, but one short-coming that no church should put up with for long is the "no desire to improve" attitude which some leaders possess.

The changing times of the seventies and eighties will surely demand better leadership. Elders, deacons, and teachers who still depend on their leadership ability adequate for the fifties and sixties will find that many in the church have moved on ahead of them. Not that the Word of God has changed; it has no need to. But times, problems, and opportunities will change and we need to be ready to handle them. The whole world, and especially the church, is watching those who lead. They desperately need to see how Christ is the answer to the problems of tomorrow. Only an improved leadership can properly show lost souls in the world how to maintian a strong faith in God, a virtuous life, an unfailing hope, and true Christian concern.

What plans do the elders have for self-improvement in 1971? What will the Bible Class teachers do? This is the third year that the church at Greer, S. C. has budgeted funds for improvement in its leadership and we feel that it is some of the best money we spend. In 1969, we encouraged five of our teachers, including our Bible School Director and one of the elders, to attend the Harding College Christian Workers' Workshop. Last year we had two to go. This year we are offering to pay the expenses of all our Bible Class teachers, Committee Chairmen, elders, deacons, and others who will take their vacation to improve themselves for greater service. We believe that if any leader or prospective leader has enough interest to take his time off from work, the least the church can do to encourage him is to offer to pay his expenses. Why not encourage several from your congregation to go?

Because of growing interest, the Greer church is offering to make all the arrangements to charter one or more nice, large busses to the workshop at Harding College in Searcy, Arkansas, July 5-9, 1971. Total transportation costs will be about $25 per person. Last year, dormitory rooms cost $1.00 per person per night or $2.00 if it were air-conditioned. Registration fee is $7.50 per person. Most any person the church would like to encourage to go would be happy to furnish their own meals and room. So the church could send one of its elders, Bible School Director, or class room teacher for about $32.50. The bus will depart from Greenville early on Monday and return on Saturday.

The workshop's theme is, "Communicating Christian Concern," and has three

(see page 12)

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Burl Curtis, Editor
Howard Winters, Assoc. Editor

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SELF OR GOD?

C. Walker, Sr., Charlotte, N. C.

There are too many people who need to
ome to grips with the proposition of
hether to serve self or God. We find so
any who are saying, "I think this" and
want this or that," without regard to
hat God says and wants of us.

Man is prone to seek his own way when
ings do not go just exactly to suit him.
his is true of some members of the
urch and is a matter of deep regret.
his writer believes an examination of
hat God expects and what Christians
ould live would be profitable. While we
all not in a short space be able to point
t all, we shall be able to point the prin-
ple to be followed and the direction we,
members of the body of Christ, should
ke.

f you will read carefully 1 Cor. 12:12 to
e close of the chapter; Rom. 12:4-8, you
ll discover we are so many members
t all of one body (church). Now such
riptures as Eph. 1:22,23; Col. 1:18;
h. 5:23 certainly point out Christ as the
ad of the body, the church, His church.
e head of the physical body directs,
ides and orders the physical body. In
e doing of this the body is guided into
ose situations which are best for it. Our
ads rule the body for the body's best in-
rest. It is even so with Christ the head
the spiritual body. He rules and gov-
ns the body (every single member of it)
its best interest. Just as it would be
ngerous for a member of the physical
dy to try to take over the functions of
head, even so it is dangerous for a
ember of the body of Christ to strive to
e over the direction of his spiritual
e, work, etc. Read carefully John 15:
8 and surely you will find where the fruit
to be borne, and the way it can be borne
remaining in the vine, Christ.

n furtherance of the above idea and a
nching into a new one, please read
ayerfully Rom. 12:1,2; 2 Cor. 8:1-5; and Gal. 2:20. Others might be added but these are sufficient to show what Christians are to give and how they are to give it, and furthermore that they are no longer to live for self but Christ is to live in them, and the life they are to live is one of faith. Please note the word teaches Christians are to live a life of faith, and that excludes launching out on man's own way, an opinionated life, and/or a life of rebellion against what the head, Christ, commands. You will also find in these passages that man is not to be fashioned according to this world (i.e. God's man). The man of the world already belongs to Satan. Christians have been rescued from him, and should not want or desire to go back. Certainly when a person in the body of Christ does put self and self's way first then that one has departed from Christ and his way and is dangerously near to being forever lost. The passage in Corinthians shows the finest sacrifice man is to make, himself, and Romans after calling attention to the same matter also adds -- no fashioning after this world. Paul to the Galatians summarized Christianity when he said, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Right along this line there is another lesson which all Christians must learn, and that is that retribution belongs to God. We are not to take matters into our own hands. No principle of Christian living has been taught any more clearly, nor more emphatically than this one. Turn please, to Matthew 5:38-42 and read it with care and prayer. No hitting back, no smiting in return, no oppression on our part against those that may treat us evilly. Let's go to Rom. 12:17-21. It would be well to read this whole chapter. It has on occasions been called "the little

(see page 12)

THE ANTIDOTE FOR COMMUNISM

Albert Bergeron, Raleigh, N. C.

It is evident through much of the material available to the average reader that a primary objective of the Communistic ideology is the destruction of all that pertains to God and to Christianity. Since godlessness is at the very heart of this philosophy, it should be no surprise to find that godliness is the only antidote that will successfully counteract its evils.

The apostle Paul said, "Godliness is profitable unto all things" (1 Tim. 4:8), and urged all Christians to "exercise themselves unto godliness" (1 Tim. 4:7). What is godliness?

Godliness can best be described by a reference to three aspects which are included in its meaning; they are:

REVERENCE: "Awe in the presence of that which is majestic and divine."

WORSHIP: "The expression of that awe in ways that are acceptable to the one being worshipped."

OBEDIENCE: "An active life of submission to the one who is worshipped and reverenced."

These three facets of the word godliness bring the concept within our grasp. It is simply that attitude that completely and whole-heartedly submits itself to pleasing God and doing His will. It is a total co mitment of heart, soul, mind and body God. Therefore, it becomes not only antidote for the godlessness of Commu ism, but it is the best prescription for our human ills.

The most difficult aspect of this situat is, of course, the application of the an dote. The age-old problem of "Man's w vs. God's will" again rears its menac head. When men flout God's wisdom foster their own ideologies they infest world with systems which precipitate c fusion and destruction. This would clude all religions that side-step Go revelation in favor of their own man-m doctrines.

The antidote for Communism is god ness; and godliness is also the antidote every problem that faces man tod whether religious, social or perso This is true because godliness is the w in the New Testament which describes right attitude toward God and toward l It is demonstrated in complete and t commitment to God and to serving fellowmen. Remember, "Practic Christianity is the best way to defend i And we might add: "the surest way to feat Communism and every other distor way of life."

CAROLINA LECTURES

Hugh H. Spurgeon, Mooresville, N. C.

I feel that one of the greatest and most profitable experiences of my life has been that of attending and being a part of the 1971 Carolina Lectures. All Christians need the close associations of men of God who are fighting for the same cause, in this hour of spiritual decay, and unrest.

No one who listened to such men as Paul Southern, of Abilene, Texas, and J. D. Parker of Winston-Salem could have gone away without feeling strengthened in the greatest cause on earth, that of more fectively presenting Christ as our Savic

Those who did not attend the lectu can keep abreast of the work of the chu in the Carolinas by subscribing to Carol Christian, edited by Burl Curtis Howard Winters, both dedicated men God, who are interested in the sprea N. T. Christianity in this area. Also would be good to purchase one of the directories which will be available fall. (see page 12)

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BLUE RIDGE ENCAMPMENT

IEME: "The Way, The Word, The World"

ORNING ACTIVITIES 7:15 - 7:30 Hour of Prayer - Schumann Brewer

10 - 10:00 Chapel
Tuesday: "The Methods of the Great Physician," Henry Farrar, M. D., Searcy, Ark.
Wednesday: "Love in Action," Archie Luper, Ventura, Calif.
Thursday: Panel Henry Fuhry, Moderator

:20 - 11:10 Bible Classes
"Women and Christian Service," Mrs. A. R. Holton
"The Art of Counseling," Bob Rigdon
"The Eldership in the Plan of God," Gus Nichols
"Bringing the Old Testament to Life," Mrs. Archie Luper

:20 - 12:10 Lectures
Tuesday: "The Bible Behind the Iron Curtain," Bob Hare
Wednesday: "The Gospel, God's Power," Richard Rodgers
Thursday: The Prayer Life of a Christian," Parker Henderson

TERNOON ACTIVITIES 4:00 George Benson, "Selecting, Training, Sending, and Supervising Missionaries at Home and Abroad."

ENING ACTIVITIES 8:00 - 9:00 Evening Lectures
Monday: "Personal Commitment to Christ," Fred Walker
Tuesday: "Conquest Over Worry," Jack Exum
Wednesday: "Spiritual Maturity," E. H. Ijams
Thursday: (8:35 - 9:30) "Passion for Souls," Parker Henderson
30 Fireside Chats, B. C. Goodpasture

A BROTHERLY GATHERING

ward Winters, Duncan, S. C.

ven the new born babe in Christ must on observe the necessity of Christian sociation--that the more we get together more we understand one another, the re we trust one another, the more we e one another, and the more we are le to work with one another. Without estion, this is one reason the Lord es- lished for each congregation at least weekly assembly for the whole body the saints. When Christians come to- ther, pray together, sing together, study together, commune together, and give together they are helping to blend their souls, their aims, their hopes into an integral oneness with the Lord. In togetherness they can hold high the Royal Banner to which they are pledged, but separation means defeat, deterioration, and death. Togetherness, association, fellowship are their passwords to eternity.

But Christians are not limited to the association of the local assemblies. There are many more ways by which they can and do come together to strengthen their faith and build their character. They often have lecture programs, youth rallies, picnics, home visitations, camp sessions, etc., all of which are extremely valuable and produce the best possible results. But one of the largest, finest, best planned, and most constructive gatherings known to us takes place each year at the Blue Ridge Encampment in Black Mountain, N. C. This year marks the 21st such annual encampment, which has grown in size, popularity, and usefulness with each passing year. (It started in 1950 with 20 enrolled. This year there is an anticipated enrollment of approximately 700.) Christians from all over the world gather in this beautiful mountain retreat for the highest and purest Christian association, finest recreation, and profoundest spiritual treats that anyone could ever expect to enjoy this side of heaven itself.

Like most everything else in this world, Blue Ridge Encampment is tied up with the action of men--the personalities who make it possible. It is what it is because of the men behind it. And the man who heads the list of those behind Blue Ridge is J. M. Powell, the versatile and scholarly minister of the East Chestnut church in Asheville, who serves as camp director. Brother Powell, a native of Mississippi, is widely known and highly respected for his natural ability, disciplined training, and numerous accomplishments. He is a graduate of David Lipscomb College, Harding College, and Oglethorpe University. Besides being a successful preacher, he is a traveler, lecturer, author, and educator. He is the author of three books, a staff writer for five of our most widely read papers, and is past President of Ohio Valley College in Parkersburg, W. Va. He has traveled in Europe, Asia, and Africa, and in 1966 he led a group of students to the Middle East where he taught them college credit courses in Biblical Archeology. He is married to the former Mildred Clientt and they have two children, one daughter (Mrs. Harold Mitchell of Nashville, Tenn.) and one son (Monty who is a Junior at David Lipscomb College). With a director of this caliber, one can expect (and get) from Blue Ridge Encampment the very best th is possible for the human mind to concei and produce.

Brother Powell (and those working wi him) makes Blue Ridge a family encam ment--a place designed to meet the nee of every member of the family. The are special classes and recreation for a age groups, children, young people, a adults. A typical day at Blue Ridge i cludes the following: the activity star at 7:15 a. m. with a devotional servi called the "Hour of Prayer." Breakfa is served at 8:00 and the remainder of t morning is filled with lectures and clas es. Besides the lectures by some of Goc noblest servants, there are spec classes to fill certain specific neec Lunch is served at 12:30. Then com an afternoon filled with lecturing, sigh seeing, and sports. The sight-seei tours are conducted by Waymon Love former Carolina preacher) to Mou Mitchell, Chimney Rock, and Biltmo Estate. The evening meal is served 6:00 (after a day of such Christian asso ation, what a delight it is to be able to e with 600 or 700 brethren of "like precio faith"). There is another lecture at 8: o'clock. Starting at 9:30, the day is co cluded with the popular "fireside chat conducted again this year by the power and influential B. C. Goodpasture, f more than 30 years the editor of t Gospel Advocate. During the day the are many things to entertain, many f them spontaneous and unplanned. Th year the Singing Rouse Brothers will there again, and they entertain all ov the place all the time! By closing tin if you are not yet ready to retire, you c sit out on the porch and rock in an rocking chair and talk with some ag Christian about the battles for truth former days or perhaps with some you prospective missionary who has a vis of rallying the world, in his own gener tion, under the blood stained banner King Jesus. By the time one reaches room at night he is so excited and thril with what he has seen, heard, and f during the day that about all he can dc look up to heaven and exclaim, "What a fellowship! What a joy divine!"

This lofty encampment idea was conceived by brethren A. R. Holten and J. W. Brents and was brought to fruition by them in 1950. From its very beginning it has brought together some of the most princely men associated with the movement to restore New Testament Christianity--the men who are the makers of restoration history gather there. In addition to its founders, such illustrious men as C. R. Nichol, Leslie G. Thomas, Frank L. Fox, B. C. Goodpasture, Gus Nichols and many, many more have graced its program, and a simple glance at the speakers for this year will convince anyone that this is still characteristic of Blue Ridge. M. F. Norwood (formerly of Marion, N. C. and himself one of God's outstanding men) probably best summed up our feelings when he said (as he welcomed us to the 1970 session), "It's such a great joy to be here among so many Christians and especially to be able to associate with these giants in the faith--these great men and women who have meant so much to the Cause of Christ in today's world." There is no question about it, the best there is in the world is likely at one time or another, to be at Blue Ridge. It is indeed a spiritual treat, a joy unspeakable, to meet them, to shake their hands, to imbibe of their great spirit, and to sit at their feet as students and learn from their age, wisdom, and faith--to learn more about their Master and ours.

The numerous lectures (at least to this writer's mind) are the most challenging, informative, and delightful aspect of Blue Ridge. They are designed to deal honestly, logically, and Scripturally with Bible principles as they relate to problems of today. Each subject is always relevant and presented in such a way as to meet the needs of every Christian. The lecturers are chosen on the grounds of their faith, stability, learning, and achievement--each has a living message for a dying world. For example, brother Gus Nichols has been on the program for many years (and is scheduled to be there again this year to teach a special class). There is simply no way to describe this illustrious and colorful man of God! He is so full of the Bible, so overflowing with the love of God, so concerned for the lost world, so appealing in person, approach, and message that to hear him is one of life's most marvelous experiences. For those who have never heard him, or met him, it would be worth going to Blue Ridge ten times for this honor alone; those who have heard him will feel no need to be urged to hear him again.

There are many other interesting and profitable things at Blue Ridge, such as literature displays, stunts and skits, door prizes, Bible Lands exhibits, trophy presentations, missionary displays, and even a watermelon cutting. You will have to go and see for yourself before the full force of its value will be recognized. May we suggest that you look over the program of activity (published elsewhere in this issue) and make your plans right now to be a part of the brotherly gathering at the 1971 Blue Ridge Encampment, June 21-25. For further information write: J. M. Powell, 127 E. Chestnut Street, Asheville, N. C. 28801.

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GLOVERS TO AUSTRALIA

F. E. Glover, Milan, Tenn.

After a very good work at the church in Sumter, S. C. I announced to the elders that I wanted to leave and enter into the Australian missionary work. These elders at the Plaza Church of Christ, Box 1385, Sumter, S. C. 29150 have been very helpful. They agreed to give me $60.00 per month support and allow me to move into Tennessee and be near more churches that might support me. I moved on April 9 and the church in Sumter will continue my salary until June 1. This will allow me free time to seek support. My address is 327 N. First St., Milan, Tenn. 38358. My phone number is 901-686-7313.

At the present I have one other congregation besides Sumter committed to my support. I have visited several other congregations and elderships and some are considering possible support. But I need others to do likewise. Thus, I am writing this article seeking support from churches or individuals for this work.

I will need at least $500 per month in salary and $250 per month in working fund. I am seeking this first and then I will give more time to my travel fund and other needs. I hope that churches and individuals interested in this work will contact me at the Milan address.

I have a brief prepared that will give many details that can not be given in this article. I will gladly send this to anyone wishing to know more about me, my family, and the planned work. I will enter this work as soon as support is obtained and I will remain in Australia three years. I will go first to Brisbane to be settled into the country and the work there. After this is accomplished I will decide where I am most needed and will go to that work. I believe it is wise to go where you can be orientated and do a good work and then move on if I am needed more in another work.

The work in Brisbane will consist of teaching Bible in the public schools, preaching, follow up work, cottage meeting work, and many other good things.

The need is great for workers in Australia as in most parts of the world. In the city of Brisbane, where I will begin my work, there are 400,000 people who live in the northern section of the city without a Church of Christ. The approximate 200 Christians in Brisbane worship among the 400,000 people who live in the southern section of the city. This illustrates the need. But the opportunities for growth are good. Brother Guild who preaches for the Holland Park congregation in Brisbane states that they had doubled their attendance in six months. I is not unusual for them to have more for the services than they have members o the congregation.

My wife is with me completely in this work. We hope that as we are united together in the work that others will wish to join with us and help.

I have preached for the last seven years and I have three years of Bible education at Freed-Hardeman College, Henderson Tenn. Good references will be furnished from such people as the elders of th church in Sumter.

Will you not prayerfully consider support for me in this work and write or call fo one of the briefs that I have prepared o this work?

YOUTH PAGE

Young People And Spiritual Things

William H. Young, Whiteville, N. C.

Today, when on every hand we see our young people protesting and trying to tear down what it has taken hundreds of years to build, I do not believe that this is the feeling of a majority of our young people. In the congregation where I preach we have young people that are concerned about spiritual things and how they can improve on the things around them. Below are three poems by three of our young people, Danny Ray Fowler, Janet Hesson, and Donna Davis that I would like to share with you.

THE YOUNG DIE, TOO

When at times, I'm all alone--
I think of things I should have done,
The things that makes a happy smile--
Instead something said to wait awhile.

Now it's too late to take the step--
Death awaits me at the gate.
I love the Lord, I want to be saved--
Oh why did I wait, just one more day?

- Janet Hesson

WHY I HAVE DECIDED TO FOLLOW JESUS?

During our "Youth Night," one of the iscussion questions we were confronted with was, "Why have I decided to follow esus?" Here is my reason why:

I have been asked more than once
Why I do not follow them
So now I answer to one and all
Why I do follow Him.

A boy's dog follows his master
Because he loves him so.
He knows his master will lead him home
And teach him the way to go.

I'll forever follow my Master
His life for me was given
He's the only one of all great leaders
What's leading His followers to heaven.

- Donna Davis

WHAT DO YOU WANT?

Does it do any good to object?
Why, someday you know you'll feel the effect.
Who is it you are trying to cheat?
At the final moment only you can face defeat.

So many do wrong, and I ask is it right?
All, many think of, is to fight.
He has promised you a great reward,
And you have only to look forward.

It's a small price to pay
And you'll realize it someday.
God has been good to you and me,
And many from His Word wants to be free.

It doesn't matter what others do,
It shouldn't have the wrong kind of effect on you.
God gave you life to live,
He told you to turn His way, what else could He give.

Don't fight God as others do,
Because He gave His Son for you.

- Danny Ray Fowler

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Wonderful Progress Continues

The first cottage of the Southeastern Children's Home, Inc. is now under construction! The foundation has been built, the floor has been laid, and the walls have been erected. The bricks have been delivered. This was the situation as it stood on the last day of March, 1971. By the time you read this article, Lord willing, much additional construction progress will have been made. We believe that the progress so far in construction has been very rapid. Building a house takes several months, but we want to bring this work to a successful conclusion in the shortest time possible. With the good spring weather continued progress should be made without delay.

During the month of March, 1971, the contributions to this work totaled two thousand four hundred forty-nine dollars. This set a new record for any one month. Those connected with the Southeastern Home are grateful to every donor for every cent that has been given. These donations are desperately needed. There is a difference of five thousand dollars between the amount of the loan and the cost of construction. Furniture must be bought. Funds must be on hand in a sufficient amount for the home to operate a year before the State of South Carolina will grant a license. Your continued contributions and prayers are earnestly solicited. Donations should be mailed to: Southeastern Children's Home, Inc., c/o Mr. Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, South Carolina 29150.

Perhaps there are congregations or individual families who would like to furnish a room in this house. The furnishings will be used directly by the children and houseparents in the home. A plaque will be erected on the door giving the name of the congregation or family making the donation. We have reason to believe that furniture can be obtained at wholesale prices. This is a wonderful way to help the home. Would your family or the congregation of which you are a member consider furnishing a room in the home? For further information you may write to us at the address given above.

Brother John W. Jarrett has written: Caring for orphans is an important subject. It is important because caring for the needy is a duty. Jesus said, "It is more blessed to give than to receive." (Acts 20:35.) Paul wrote, "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4:28.) James said, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1:27.)

An orphans' home is a home for orphans. The home is just as much of divine origin as is the church. It is an older divine institution. Sometimes a home is destroyed. Another home must in such cases be provided. That which is provided is the result of an effort to restore what has been lost. We need more and more homes for orphan children until every child who needs a home has one.

The house that is now being built will care for six children and their houseparents. There are far more children needing homes in the Carolinas than this one house can accomodate. We hope that with the coming years many houses can be built so that more and more destitute children can be provided a Christian home.

Within the next several months houseparents will be selected. This is a very important task because the children wil imitate the example of the houseparents We need a couple who love children, are devout Christians, are physically strong enough to provide continual care for six children. If you would be interested in being considered for this work, or if you know of a couple who would like to be

(see page 12)

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Give them Light. The following is from John Waddey, minister of the Karns church in Knoxville, Tenn.: "For four years the gospel has been preached in Swaziland, Southern Africa. Over 1,000 souls have been converted and 27 congregations have been established. Three missionary families live on a farm outside the city of Manzini: The Nic Dekkers, Shorty Winfields, and Jesse Browns. Together they conduct a school for the training of national preachers. Generally these students spend 30 hours a week in school. They preach each weekend. They also help cultivate the farm for their maintenance.

When sundown comes, only a kerosene lamp parts the darkness of the African night. This limits the possibility of night classes at the school and night services at the church. It also limits the students' ability to study their lessons at night. These men have a limited prior education. They are faced with such tremendous problems such as false teaching, superstition, ignorance, and unbelief. They need as much time as possible to devote to their studies and school. In addition, the three missionary families have need for lighting. All three families have children in school and the men as teachers of the student preachers have need for considerable class preparation. All of this means these faithful workers of the Lord need a better facility for lighting their homes, school, and church building. A portable generator plant can be purchased for approximately $500. This unit will provide adequate lighting for the students, church, and missionaries.

What would you be willing to do to help faithful Christians who are spreading the gospel in a primitive land to have light, that they might send the light.

Fifty congregations or individuals sending $10 each would provide this much needed tool to a deserving team. Those desiring to help should send their check to the Karns Church of Christ, Route 20, Beaver Ridge Road, Knoxville, Tenn. 37921.

African report. Brother G. F. Gibbs gives the following report: "I (recently) returned from one of the most wonderful trips of my life. Twelve of us made a month's preaching trip to Ghana in West Africa. We were located in Kumari and worked out from there. Some 320 were baptized over the area. Student preachers (natives) and preachers who have finished the training course were our helpers and will be looking after the newly baptized as well as the little congregations already meeting. My 12,000 plus miles have given me a greater concept of work we can do for lost souls."

Dead. J. T. Crittenden, a 104 year old member of the church in Austin, Texas who credited his longevity to abstaining from drinking, smoking, and other harmful practices, died in an Austin hospital on March 29 (six days before his 104th birthday). He was baptized at the age of 21 and served in the church as preacher, deacon, and elder for more than 80 years.

More results. We have been reporting on Marvin Bryant's unique mission of teaching denominational preachers, and that story grows more thrilling each month. His most recent "Monthly Report" says that another preacher has been baptized, Stan Neuenschwander of Goshen, Indiana. (If you would like to follow this work, write the Alpine Hills church, 5651 Ziegler Boulevard, Mobile, Ala. 36608 and ask it to put you on their mailing list for the "Monthly Report.")

European evangelism. A 35-member group of Harding students plan a 16 weeks direct evangelism campaign during the summer in Holland, Germany, and Italy. The group will leave June 5 and will return to the United States Aug. 6. The

(see page 12)

CAROLINA LECTURES

. . . (Cont'd.)

Because of the lectures which were held in W. Columbia, S. C. and the experience I gained while there, I believe that I, and all who attended, have a greater knowledge concerning the need of the church in the Carolinas and a greater zeal for lost humanity.

I appreciate C. R. Franks, the elders of West Columbia, S. C. and the ladies of the various congregations who provided food, and for the hospitality provided so generously to all who attended. Brother Franks is doing a great work for the Church in West Columbia, and it was my pleasure to meet him and his family, while attending the Carolina Lectures.

BROTHERHOOD NEWS

. . . (Cont'd.)

whole effort is under the direction of the elders of the College congregation in Searcy and Dr. Joe Hacker, chairman of the Harding College Bible department, will serve as coordinator for the eight-week campaign.

Record Enrollment. Four Seas College of Bible and Missions, serving all of Southeast Asia, has a record enrollment of 67 students. Gordon Hogan serves as its president.

SOUTHEASTERN

. . . (Cont'd.)

considered, we would be happy to hear from you.

Your prayers are humbly solicited. How grand it is to know that a day never passes but in which the Southeastern Home is remembered in prayers to God. Please continue to remember this work in your prayers to God.

NEW DIRECTORY

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BETTER LEADERSHIP

. . . (Cont'd.)

program divisions: Teachers' Workshop, Leadership Forum, and Youth Forum. Brad Brumley will coordinate the Teachers' Workshop, Bill Patterson the Leadership Forum, and Dan Warden will direct the Youth Forum.

Dr. Thomas S. Cunningham, a noted authority on family relations, has been selected as the keynote speaker. Dr. Cunningham holds the B. S., M. S., and the Ed. D. degrees from Oklahoma State University. He is an elder of the church in Stillwater, Okla., and since 1964 has served as an Extension Family Life Specialist for the State of Oklahoma. He is a member of the National and Oklahoma Councils of Family Relations. He serves as consultant to the PTA Committee on Children's Emotional Health.

This year the workshop will have special classes for VBS teachers.

If you would like to have a printed brochure, a copy of the program, or any other information, please contact the church at P. O. Box 625, Greer, S. C. 29651. As soon as you decide to go with the group, please write us requesting reservation of a seat on the bus. We will take care of all other details. If a deposit is required, we will inform you later.

SELF OR GOD . . . (Cont'd.)

Bible" due to its many directions on living the Christian life. Note, no returning evil for evil, live at peace with everybody if possible, vengeance not to be sought because that belongs to God. The word goes into detail on this point. We feed our enemy if he hungers, if thirsty, give him to drink, and the final verse of the chapter says, "Be not overcome of evil, but overcome evil with good."

Brethren, there is never a time when a Christian is to take over from God, but always to bow in humble submission to his will, doing what he says in the way he says do it.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

ASHEVILLE

DON GETTYS, Reporting: We've just concluded a very successful meeting and campaign here at the Biltmore church of Christ in Asheville. Twenty students from Harding College assisted us during their spring break and Eddie Cloer of Hot Springs, Ark. presented the gospel in a very capable and powerful way. This writer opened the meeting on Sunday by speaking on "Re-dedication"; 30 people responded asking for prayers. Throughout the rest of the week while brother Cloer was speaking to us 16 more came asking for prayers and eight were baptized into Christ (total of 54 responses).

Following a period of four very meaningful years, I have resigned the work here at Biltmore. The Biltmore church is young, growing, and very friendly; the potential and opportunities are unlimited. I would urge anyone interested in this work to send your resume to the Biltmore church, Box 5651, Asheville, N. C. 28803.

WHITEVILLE

WILLIAM H. YOUNG, Reporting: On October 1, 1970, my family and I moved to Whiteville to begin our work here. Since our arrival we have been greatly pleased and blessed with the progress the congregation has made. We have had 51 restorations and 7 baptisms. The enthusiasm that has been manifested by the brethren here the first three months of this year, I'm sure, will help bring many precious souls to a knowledge of the Truth. Within the last month we have seen three who were disfellowshipped return, repent, and be restored to their first love. Our spring meeting was held March 15-21 with Billy Helms of Albany, Ga. doing the preaching. Our attendance averaged 76 per night and many of these were those who were not members of the body of Christ. During the meeting ten responded to the invitation with three of these being baptized for the remission of their sins. Brother Helms proclaimed the word in a powerful and persuasive manner and we recommend him very highly. On Friday night of our meeting we had "Youth Night" and used as our theme "Kum Ba Ya." The idea was to inspire youth to be concerned about the lost and ask themselves the question, "Am I concerned?" We had some 60 young people from the surrounding congregations that took part in this. Our young people have their own monthly bulletin, "Peace." Cindy Davis is the Editor and Paul Smith is Co-Editor. They enjoy putting it out and will mail it to any that would like to have it. Our young people are showing a greater interest in spiritual things and we hope that they will continue to do so. Our next meeting will be in October with James Creech of North Charleston doing the preaching. Continue to pray for us and we extend a warm welcome for you to attend services with us when you are visiting in the vicinity of Whiteville.

FAYETTEVILLE, HELEN ST.

JIM WELBORNE, Reporting: The church here has grown some in numbers since last we reported. We have had three baptisms and two families have let it be known they want to work with us. There is a great amount of turnover here, but with the Lord's help we grow and press on. We intend to engage in a door knocking session May 1 to further spread the gospel. For three days in June we plan a combination Vacation Bible School and gospel meeting. Great things are being done at Helen St. Our budget has been raised from $450 to $483. This all is to the glory of God and the spreading of his kingdom.

(see page 16)

BOOK NEWS

Howard Winters, Duncan, S. C.

Getting Acquainted With the Old Testament, Vol. 1, by Charles Pledge. Pledge Publications, 4197 Parkchester, Memphis, Tenn. Cloth, pp. 319. Price $5.95

Out of the movement to restore New Testament Christianity has come a vast storehouse of valuable Biblical literature. Brethren have produced books of unsurpassed literary value and beauty on almost every subject of vital concern to the Christian, including works of a doctrinal, controversial, devotional, and practical nature. But for some unexplicable reason, a serious study of the Old Testament has been neglected. Hardly a major work has been produced. But now (thank God!) Charles Pledge, a well known teacher of the Bible at the Memphis School of Preaching, is doing something to remedy this situation. His vital new book, now under consideration, is the first in a proposed three volume set to cover the Old Testament with basic observations and comments--it is designed to serve both as a general introduction to the Old Testament and as a brief commentary on the text itself. About half of volume 1 is taken up with greatly needed and very useful introductory matter on the Old Testament, such as its inspiration, its canon, archaeology, and Biblical criticism. One chapter answers the question, "Who wrote the Pentateuch?" The other half outlines, discusses, analyzes, and comments upon the first five books. His outlines give a skeleton (a bird's eye view) of each book, his analyses puts in the heart, nerves, muscles, arteries, etc., but he leaves it up to the student's own study to build up the body.

But there is more: while this book fills a vital need on Old Testament studies, it also strikes a powerful and deadly blow at liberalism. The author, in an admirable way, shows how the roots of the New Testament is grounded in the Old, how the Bible is a unit, and how one cannot reject the Old without rejecting the New. He thus makes the Old Testament thrive with beauty and meaning most of us have never seen before.

Many times over the past years we have been asked for some helpful book or commentary on the Old Testament written by a member of the Lord's church. Well, here it is! And it is exactly what we have needed and what we have been waiting for. It ought to be in every library in the land. Preachers ought to use it widely. Churches ought to purchase it by the dozens. Classes ought to make use of it in their studies. Colleges and Schools of Preaching should use it as a textbook. Every member of the church, every student of the Bible, should have a personal copy. It deserves a wide sale and a ready reception by a grateful brotherhood. (These are in stock at Carolina Christian Bookstore.)

John the Baptist--His Mission and Work, by Isaac E. Tackett. (Published by Inys Whiteside, Denton, Texas.) Paper, pp. 27. Price .75¢

In addition to being what the title suggests, this little booklet is a devastating refutation of the idea that John the baptist started the Baptist Church. It is well worth the price.

Whiteside-Clark Discussion, by R. L. Whiteside and N. L. Clark. (Published by Inys Whiteside, Denton, Texas.) Paper, pp. 59. Price $1.

A reprint of a written debate on the right of a church to conduct simultaneous Bible classes. Although it was first printed in the Firm Foundation in 1906 and 1907, it is still an interesting and profitable discussion of the subject--gives a great deal of insight to the question under discussion as well as showing the inability of many brethren to properly apply God's law of expediency.

All books mentioned or reviewed in "Book News" should be ordered from Carolina Christian Bookstore.

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Ten Questions Issue

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Questions

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2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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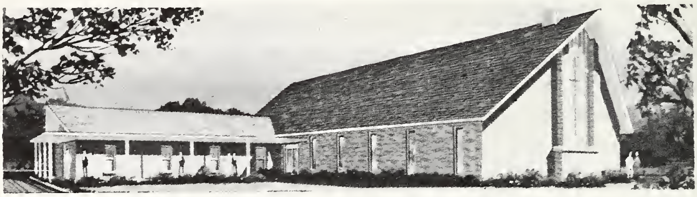

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CHURCH NEWS . . . (Cont'd.)

SALISBURY

MAYNARD BOOHER, Reporting: After six wonderful years in Salisbury, we shall be moving in June to Frederick, Maryland to work in that part of the Lord's vineyard. Since moving to Salisbury we have watched the brethren work and grow in a most wonderful way. Much physical improvement has been accomplished in the way of making the building more useful. Last September a new three bedroom, brick house was purchased for the minister to live in. The budget has increased yearly until now we are reaching for $300.00 weekly. One hundred dollars monthly has been going out this year to Fairfield and Troy, N. C. Fifty dollars monthly has been sent to the Southeastern Children's Home. The brethren are to be commended for their interes in others though we are not strong financially.

Our work has been one of joy because w have been supported both materially an spiritually by the congregation. They hav stood "in the old paths" and worked for th establishment of a strong congregatio They have not lacked in caring for me an my family. We firmly believe they ar ready and willing to move forward in greater efforts for the Master.

A part of us will remain in Salisbury particular and in the Carolinas in genera While we look forward to our new work w look back to the things God has helped to do with our meager talents in this com munity. May God richly bless His wo here in the Carolinas.

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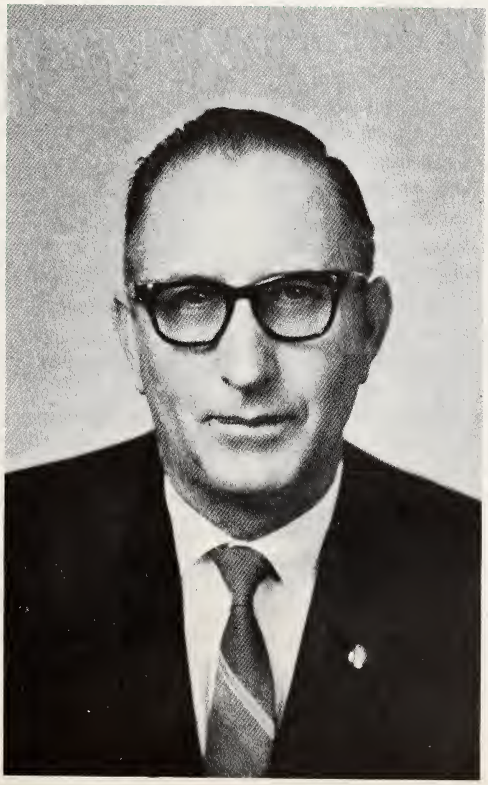
CHRISTIAN

Volume 13 No. 6 June 1971

HONOR TO WHOM HONOR



See pg. 6

Paul Rodgers

THREE PRONGS OF UNITY

Howard Winters, Duncan, S. C.

Unity among God's people is not an option; it is an integral necessity--a built in part of the Christian system. The Bible in no uncertain terms condemns division, and it just as plainly commands unity. How then can religious people justify their action in building and maintaining human denominational churches which result in division. They cannot, Scripturally. When it is attempted, it must be so done at the cost of ignoring a basic Bible doctrine --the unity of all God's children in the family of God.

Paul, in writing to the Corinthians, said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.) Here the oneness of all God's people is emphasized by pointing out three prongs of unity. We briefly call your attention to each of them.

1. "That ye all speak the same thing." This is unity of the message proclaimed--doctrinal unity. But there can be no doctrinal unity as long as each man (or each human church) feels free to devise and preach his own ideas, opinions, and conjectures and claim that they are the revealed will of God. To have doctrinal unity, we must all return to the original, true, and only authoritative source of divine wisdom and knowledge, the inspired word of God, delivered by the apostles of Jesus Christ (Acts 2:42.) We must accept the Bible and the Bible alone. What it teaches, we can teach; what it condemns, we must condemn; what it leaves unrevealed, we must let remain a secret known only to God (Deut. 29:29.) The only way for all to speak the same thing is for all to speak from the same Book--to say what it says and to leave unsaid what it does not say. This is the very thing Peter urged when he said, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) It is what Paul meant when he said, "Preach the word." (2 Tim. 4:2.) When we all say just what the Bible says, no more or no less, we will all be speaking exactly the same thing. We will then, and only then, have doctrinal unity--the unity Paul commanded in the name of Christ.

2. "That there be no divisions among you." This is organizational unity--unity in one body. Religious people simply cannot continue to build and maintain unscriptural organizations and pretend that they are Scriptural churches. Such is blatant human folly, an insult to the God of heaven. The Lord built but one church (Matt. 16:16-18; Eph. 4:4-6). He never intended for His people to be divided up into sectarian organizations, regardless of their cause for being or the human love for them. He commanded that no division be tolerated in His body (Rom. 16:17, 18; 2 Thess. 3:6). He purchased the church with his own blood (Acts 20:28), and He adds all the saved to it (Acts 2:47). It is His house or family (2 Tim. 3:15), and He taught, "Every kingdom divided agains

(see page 11)

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equest Article

ROPER APPLICATION OF PROPHECY

layton Winters, Erwin, Tenn.

"When Israel was a child, then I loved im, and called my son out of Egypt." Hos. 11:1.) This Scripture, beyond quesion, refers to the time when God called srael out of the Egyptian bondage to make er his holy people. Yet Matthew quotes t as a prophecy of Christ, and says it eached its fulfillment when the Christ hild was brought from Egypt to Nazareth. Matt. 2:15.) Jeremiah saw Jerusalem aid waste by the Babylonians, and spoke f Rachel weeping for her children because ey had been slain and carried away capive by the enemy. (Jer. 31:15.) But latthew takes this passage and applies it s a prophetical prediction of Bethlehem eeping for her children slain by Herod in is efforts to destroy the Christ child. Matt. 2:18.) Isaiah speaks of national srael as God's servant (Isa. 41:8, 9), but the same context uses language conerning the servant which apostolic reachers and writers unanimously asribe to Jesus. (Isa. 42:1-7; Matt. 12: 7:21; Luke 2:31, 32; Acts 13:47.) How an we explain such inspired useage? ow may an inspired writer take such berties with the natural context of cripture? Or does inspiration render ontextual interpretation completely unecessary? In an age of rank infidelity e answer to these and related questions re of paramount importance. May we, erefore, prayerfully consider the folwing application of the prophetical mesage.

To begin with may I point out two well nown (though not equally-well understood) cts concerning national Israel: first, e was called of God to do a special serve for all men in bringing to them the aviour, Jesus. This is made clear in the vo-fold promise to Abram of a great ation and a seed to bless all nations. en. 12:1-3.) The genealogical structure the Old Testament develops this idea, and it reaches its culmination in Jesus Christ. (Matt. 1:1-17; Gal. 3:16; 1 Tim. 1:4.) In the second place Israel served in many of its acts and services as type and symbol of that great scheme of redemption that God was to give to the world through Jesus Christ. For example, the literal tabernacle represented a greater and more perfect tabernacle (Heb. 9:1-11); the blood placed on the mercy seat symbolized the atoning blood of Jesus presented at the throne of God for the cleansing of our sins (Heb. 9:23, 24); and the high priest offering the sacrifice typified our great High Priest, Jesus Christ (Heb. 8: 1-5). Understanding this special purpose and symbolic service of the Israelite nation, can you see how a statement made concerning a high priest might actually apply to that priest in a given situation, but also in a still greater and more accurate sense apply as predictive prophecy to the counterpart of that priest? If so, then we are ready to answer our introductory questions, and to show that inspired writers can be fully vindicated in their useage of Old Testament passages.

God called Israel out of Egypt to make her the special people "...to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. 9:4, 5.) She was "baptized unto Moses in the cloud and in the sea," (1 Cor. 10:2), then spent 40 years in the wilderness of temptation where she succumbed to Satan (Heb. 3:17). Jesus likewise was called out of Egypt to begin his great work of redemption in Palestine; he was baptized in the Jordan and, like Israel, was immediately led into the wilderness to be tempted of the Devil. (Matt. 3:17-4:11.) He even found a precedent in Israel's trial for overcoming Satan. (Matt. 4:4.) Are all these similarities just coincidental?

We think not. Is it not logical to conclude that Israel, being God's chosen son to give the world The Seed, should somehow prefigure this Seed and his work in her history? And if this is true, and we believe it is, then a Scripture, such as Hosea 11:1, referring to the figure could be used with all propriety, and even greater accuracy, in referring to the like-figure or actual event.

In further pursuit of this idea we find Moses, the mediator of the Old Covenant, becoming a type or figure of the great Lawgiver which Israel would deliver to the world: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22.) We also find her king, David, becoming a symbol of the King of kings: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." (Ezek. 34:23.) His throne becomes the symbol of the ruling authority of the coming King. (Acts 2:29,30.) And note this well: David even spoke of himself in the first person (Psalm 16:10,11), but his words applied, not to himself, but to that coming King whom he prefigured. (Acts 2:27,28.) Is there any one who could doubt God's symbolism relative to these two men?

Now let us go a step further and use this knowledge of prophetic symbolism to help us in a proper understanding and application of prophetic language. What Bible student has not marvelled at Isaiah's beautiful intermingling of the suffering Israelites in Babylon with that of the suffering Saviour on Calvary? (See Isa. 40-66.) And how we have puzzled in trying to understand and separate them! In one verse he will point to national Israel as the servant (Isa. 41:8,9), while a few verses later, in the same context, he uses language concerning the servant which inspired writers unanimously ascribe to Jesus Christ. (Isa. 42:8,9; Matt. 12:17-21; Luke 2:31,32; Acts 13:47.) How can he do this? It is simple. Israel is suffering in the Babylonian Captivity becaus of her sins; but in this she symbolize THE SERVANT who suffered, not for hi own sins, but for that of others. (Eph 4:8.) And thus to speak of Israel as th servant is but to give prophetical indication and prediction of her ultimate goal- THE SERVANT. (Isa. 42:1-7.) And ma we here point out that as the Captivity ha seemingly destroyed the possibility Israel ever realizing her hoped-for destiny, leaving Rachel weeping for her children; just so it was predictive of Satan' efforts to destroy the Christ child throug Herod, and thus prevent the Seed fro ever reaching his destiny--the throne David.

Or we may in a very real sense app this idea of prophetical symbolism to th restoration prophecies (and here premi lennialists woefully miss the point). Jo (as well as most of the other prophet predicted a national restoration Palestine in the most vivid terms. (Jo 2:18-3:21.) Yet Peter quoted his prophe and applied it to the momentous events Pentecost. (Acts 2:14-21.) Why? B cause Israel's restoration to her homela under Cyrus was both a forerunner and figure of that great restoration of both J and Gentile to the fellowship of Go (Compare Isa. 11:1-12 with Rom. 15:1 also Ezek. 34:20-28 with Eph. 2:12-17 Thus we see in the prophecies of Isaiah restoration to Palestine, but somethi intermingled with this restoration that far greater than the return under Cyru We have in Ezekiel prophecies of a r stored temple in Palestine, but al something that is far superior to that bu by Zerubbabel. In the prophetic langua the actual event is present, but there also symbolized the greater event just David spoke language of himself that h its real significance in Christ.

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NEVER OUT OF DATE:

Albert L. Bergeron, Raleigh, N. C.

The vast complex of problems that men and women encounter today are the same problems that confronted their ancestors nineteen centuries ago. Two thousand years ago there were world crises that plagued the hearts of its generations, as hey heard of the "wars and rumors of wars"; there were many petty trials and rustrations that entered their lives daily and lessened their chances of attaining the serenity they longed for; and there were also the same hosts of temptations that hovered over their jumbled world and plagued them with constant moral and religious decisions. This is a brief summary of the same kind of problems that other men today.

Yes, much is the same today as it was centuries ago. But the encouraging thing is that the same answers that were given o solve the problems then, are also valid oday. They are found in God's word, the Bible: and the Bible is never out-of-date!

The people of the first century needed to find a way to rid themselves of the curse f sin: they needed to be free both from ts guilt and from its consequences. peaking in a positive way they needed rinciples by which they could live, and ove, and hope. Christianity was God's nswer to man's needs in the first century, nd Christianity will satisfy those same eeds today. Christianity is never out-of-ate!

The churches of Christ of today urge a eturn to the original Christianity of the rst century. We stress the plan of salation as it was originally delivered by hrist and his apostles: a new birth of ater and the spirit (John 3:5). This plan alls for the immersion of penitent beevers for the remission of their sins Acts 2:38; Rom. 6:1-6). Remember, nly God's way will produce God's innded results. The plan of salvation as od delivered it two thousand years ago is never out-of-date!

The churches of Christ of today believe that the church which one reads about in the New Testament (Rom. 16:16; 1 Tim. 3:15), which Christ promised to build (Matt. 16:18), for which he died (Acts 20:28), and over which he now reigns as its only head (Col. 1:18), can and does exist in the 20th century. It can only exist where the New Testament and its teachings alone are faithfully taught and followed. The New Testament church is never out-of-date!

Only by a complete return to the teachings of the Scriptures can we truly have the "one Lord, one faith, and one baptism" (Eph. 4:4, 5) of the first century. No effort need be made to improve God's way, for it is never out-of-date.

Why not become a part of this grand movement to restore God's way among men? It is an effort worthy of your prayerful consideration and one that will never be out-of-date!

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HONOR TO WHOM HONOR

Jesse Ham, Jr., Union, S. C.

Have we ever stopped for a moment and considered, just who is responsible for our present state in the spiritual kingdom of Christ, or to whom do we owe our deepest regards for the opportunity to become a New Testament Christian, a member of the Lord's church, and the hope of eternal life when this earth can no longer afford us a place of habitation?

We all will agree that we owe this condition to our Godly parents, our Christian friends, or some faithful gospel preacher that we have associated ourselves with in our lives. I read the Carolina Christian regularly and have appreciated the many articles about such fine gospel preachers as Clifford Davis, Glenn Moreland and Burl Curtis, all who have left their mark of wonderful work in the two Carolinas. These men have stood for the truth, planted the truth, lived the truth, even when the truth was not a popular doctrine. A number of other faithful gospel preachers have done the same, but space will not permit us to name them.

As we think of all the great work that has been done in the Carolinas by all faithful Christians we humbly thank God for the progress the Lord's church has made in this area. As we give honor to whom honor is due, let us think of the leadership of the Lord's church in the past fifteen to twenty years. The apostle Paul, in Titus 2:5, stated that Titus was left in Crete to set in order the things that are wanting and appoint elders in every city. In the secular life a company must have the proper leadership to be successful. In the Lord's wisdom he set qualifications that must be met by the elders of the local congregation. Any congregation that has an active, progressive, working leadership will grow in number as well as spiritually.

As we think of elders of the Lord's church let us consider brother Paul Rodgers, who is well known by many i the Carolinas, especially South Carolin Brother Rodgers lived most of his life i Spartanburg county, as a boy he worked o the farm in the Duncan and Moore area At the age of 13 he was baptized by H. M Dodson who at that time was preaching the Moore congregation. Brother Dodso has done a wonderful work for the Lor While living in the Duncan area in 194 brother Rodgers found his life's companion, sister Clara Bailey of the Moor community. Their son, R. Lela Rodgers, was born in Baltimore, Md., May 3, 1944. He is now a gospel preach in Blue Ridge, Ga.

Brother Rodgers was successful in th dry cleaning business in Duncan for years, working from 10 to 12 hours a d but he would attend all gospel meetings the area for weeks at a time and often assisted in the singing. 12 years ago he began another field of secular work with t Liberty Life Insurance Company, starti as an agent and is now Branch Offi Manager at Newberry, S. C.

When the church at Beaumont, now t Fairview congregation, in Spartanbur S. C. needed someone to help, broth Rodgers preached there regular for short period of time. As this man work in the vineyard of the Lord and grew spi itually the church at Duncan appointed hi as one of its elders in 1954. All the el ers at Duncan worked together and a buil ing program began and the present buil ing was constructed and the preache home was completed as is now. In 19 brother Rodgers resigned as an elder Duncan because he had been transferr to Union by his company.

In June 1962 brother and sister Rodge (along with their son) moved to Union, C. and became active in the Lord's chur here. As the church viewed his work a leadership ability he was requested accept the responsibility as one of t

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Response to Questions

ASSEMBLY OF THE SAINTS

Donald E. Light, Mooresville, N. C.

(Note: The following letter is self-explanatory. It contains so many good thoughts that we feel it would be an injustice to our readers not to share it with you. We fail, however, to see the disharmony of what we said in answer to the original question and in what brother Light here says. Basically, we agree with him and said in our answer that it is a Christian's duty to assemble with the saints. But our question did not relate directly to the assembly; it was a question concerning whether or not we should withdraw fellowship from one who does neglect one or more of the church appointed assemblies. We would still have to give the same answer we gave. To put the subject into better perspective, let me apply the same thought to another subject: I believe that it is a Christian's duty to quit smoking (if he smokes), but I do not believe (at least not yet) that we should disfellowship everyone who smokes. This might help to clarify my point. --H. W.)

Dear Brother Winters,

I am writing you concerning your answer to question number one on page six of Carolina Christian, Vol. 13 - dated April 4, 1971 because it appears you have taken a negative attitude toward this subject. It was this kind of attitude and approach that closed the doors of denominational churches on Sunday and Wednesday evening. I also regret to say that some of the congregations of the Lord's church have done the same, due to the negative or pessimistic attitude and approach. This offers excuses and nothing else to the weak.

You used an example of a man who was active in keeping his life pure and contributed generously to the Lord's work and worked hard to win others to Christ. I know a lot of men and women who could be placed in this category and, in some cases do more good than some Christians, but have never been baptized into the body of Christ. Does this make them acceptable? Their religion is vain. Perhaps if this man would avail himself to the teaching and study that comes out of the Wednesday assembly, he could do an even greater work for the Lord. He is losing a wonderful opportunity to learn more of God's will and make his service to God and his fellow man a better service. Has this man reached the point that he no longer needs the study that comes from these services? Where is this man's love for the Church? Does he not enjoy the Christian fellowship and association of others who are members of the same body? Can the hand function without the rest of the body? For this man to attempt to go from one Lord's day to another without assembling with the saints, for edification and study in between, is like trying to span a bridge across the widest portion of the Mississippi with no supports in the middle. The Bible teaches that we are to serve God with everything we have and to avail ourselves to every opportunity to learn of God's will.

Perhaps deliberately absenting oneself from the service of the Church is not grounds for disfellowship, but again let's take a positive approach to this subject. If someone accepted all the Bible but baptism would he not be guilty of forsaking or deserting the entire Bible? In the same manner if one accepted all the services of the Church but the Wednesday night service, would he not be deserting the Church? True there is but one God ordained worship service, but the Church has the right to set in order other services, within reason, by having examples given in the New Testament.

We as Christians should come to an understanding of what the "bread of life" is. According to the New Testament it is the "word of God." Christ said that it was not

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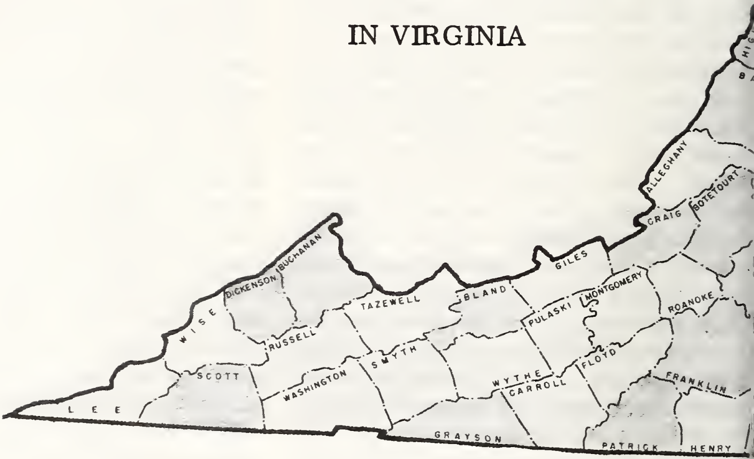
CHURCHES OF CHRIST

IN VIRGINIA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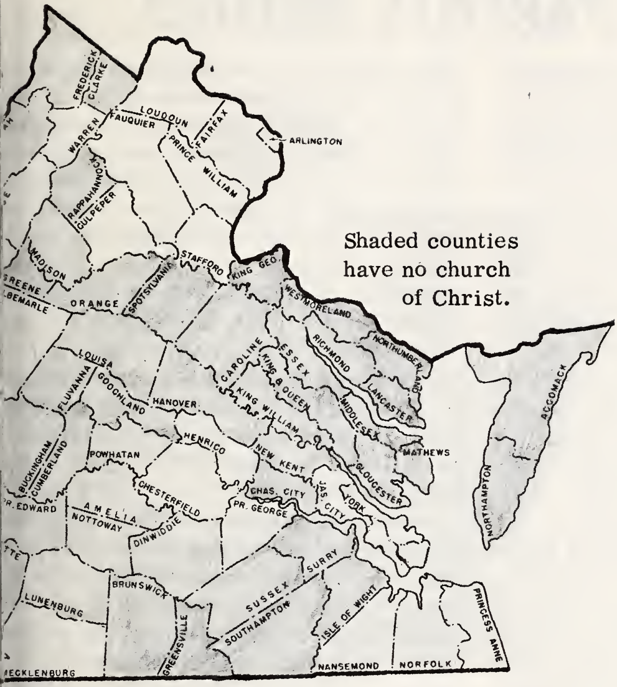
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HOUSE PARENTS NEEDED

The first cottage of the Southeastern Children's Home, Inc. is under construction in Sumter, South Carolina. Rapid progress is being made. It is a joy to see the work that is being done from day to day. If things go according to schedule, the house should be completed by July 1st.

After the completion of the house, furniture will have to be bought. We will not need fine furniture, just solid, substantial furniture that will serve the needs of houseparents and the six children. There is a possibility that this furniture can be purchased at near wholesale prices. If this possibility becomes a reality, a substantial savings will be realized.

After the completion of the house and the purchasing of furniture, the next major need will be houseparents. Now is the time to search out a faithful Christian couple who love children and who will give of their time and ability to the care of fatherless children. It is vital that the right couple be selected for the key to successfully caring for children will be the houseparents. Your help is needed in this. Perhaps you would like to apply for this good work, or perhaps you know of a couple whom you think would be ideal for this endeavor. In either event, we would like to hear from you. A committee has been appointed consisting of three members of the Board of Directors for the purpose of taking applications, screening the applicants, and employing the couple thought best suited for this work. These men are: S. Robert Collins, Roscoe Newton, and Hugh L. Palmer. You may get in touch with them by writing: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, South Carolina 29150.

The work the houseparents will be called on to do will not be easy, but it will be a service for God and humanity of great importance. The husband will be expected to hold a regular job in the Sumter area. The brethren mentioned above stand ready to assist the husband in securing adequate employment. The wife will be expected to give her fulltime to the care of the children. At the last meeting of the Board of Directors one of the major considerations was the amount and type of renumeration and help that would be provided the houseparents. This matter was prayerfully discussed. We believe that the houseparents will find the proposal decided upon to be fair and equitable. The Bible teaches that a laborer is worthy o his hire. Following this instruction, the Directors have decided on what they believe is a just schedule of renumeration Details can be obtained by writing to the address given above.

Please keep in mind that completing construction and purchasing the furniture wil take most all the money which is now o hand. Before our license can be grante by the State of South Carolina, funds mus be on hand for one year's operating expenses. The contributions which hav been given have been wonderfully liberal This shows that there is wide support o this work throughout the Carolinas. W cannot adequately express our appreciation to all of you who have given becaus words fail us, but we want all to know tha we are truly grateful. We need your continued support, especially now that takin the first children into our care seems s very near. May the Lord hasten this day Contributions should be sent to:

Southeastern Children's Home, Inc.,
c/o Mr. Hugh L. Palmer, Treasurer,
75 Nash Street, Sumter, S. C. 29150.

Greer, S. C.

Make your plans to go with us to the Harding College Workshop, July 5-9, 197 The three programs are designed for leaders, teachers, and youth. We will leav Greer early Monday and return Saturda For information about cost and reservations write Jane Jones, 19 Glendale St. Greenville, S. C. 29605. Phone 269-282

THE ASSEMBLY . . . (Cont'd.)

his flesh, but the words he spoke that we are to follow. Most everyone is familiar with the hymn "Break Thou the Bread of Life." This means to pour out the "word" either by singing and making melody in our hearts or preaching, teaching, praying, breaking of bread (communion with Christ), which by the way is not the factor that forgives sins, and in the giving of our means.

The point I am trying to make is that when the "bread of life" (God's word) is being taught we have an obligation to avail ourselves. The "word" is the factor and the last factor that offers forgiveness of sins and salvation. It is the only factor that offers a better life here and a life with God in the hereafter. Unless providentially hindered one is forsaking or turning his back on the word of God (bread of life) when he absents himself from any assembly, within reason, that is attempting to teach the word of God. The only difference between the so called others services and the Lord's day service is the communion with Christ and giving of our means, which are so designated to be done once a week on the first day of the week. What are we to do with the one that refuses to take advantage of the opportunity to partake of the word of God (the bread of life)? We must realize that this is the only source we have for obtaining forgiveness of our sins and salvation toward the future life. When a Christian places himself in this position he is in direct opposition to God's plan and is not keeping the commandments of God.

I pray that we the "Lord's church" will not become negative in our attitude and approach toward the teaching of God's word. The hours allotted by God and the Church for assembling ourselves together, are so few and if the proper love is shown for the Church (the members) and God we will avail ourselves to any opportunity to assemble, in the name of God, to learn more about his will. This will enable us o better carry out "the Great Commission."

CHURCH NEWS . . . (Cont'd.)

Johnny Reed is preaching for us each Lord's Day. For further information please write the church at P. O. Box 584, Southport, N. C. 28461 or call Frank Vanover, (919) 253-6498.

THREE PRONGS OF UNITY . . . (Cont'd.)

itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25.) Thus there can never be Scriptural unity within denominationalism. All human organizations must be dissolved and all the people of God be merged into the one body of Christ. Christians must function only as members of the Lord's body, "That there be no division among you."

3. "That you be perfectly joined together in the same mind and in the same judgment." This is internal unity-- unity among the members of the one body. The church is the body of Christ (Eph. 5:23) and each Christian is a member of that body (1 Cor. 12:27). The Bible says, "That there should be no schism in the body; but that the members should have the same care one for another." (1 Cor. 12:25.) Schism (an internal split or division) can more effectively destroy the body from within than any outside cause. Thus it is not enough to be doctrinally and organizationally united: Christians must be one--one body, one family, brethren. We must be "perfectly joined together in the same mind and in the same judgment." There can be no Scriptural unity short of oneness within the body. (Read Gal. 3:26-29.)

The three prongs of Scriptural unity are doctrinal, organizational, and internal. When either one (or all) of these is missing, there may be a unity of some kind, but it is not Scriptural unity--it is not the oneness of doctrine, oneness of organization, and oneness among the members that the Scriptures forcefully demand.

Order Bible School materials from us!!!

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Cherokee

CHESTER A. HUNNICUTT, Reporting: Cherokee Church of Christ will have their 13th Annual Campaign June 6th through June 20th. Leonard Johnson from Freed-Hardeman College and Wayman Swain from Ferriday, La., will be our principal speakers. Ralph Church and John DeFore will be our song leaders. Two groups from Nashville and Memphis, Tenn. will take care of the VBS. We are expecting one of the greatest campaigns that we have had. Earl Green is the regular minister here, and is doing a good work. There has been one baptism recently.

Durham

HERBERT L. ISENBERG, Reporting: In October of 1968, our elders met with some from South Boston, Va. who would compose the nucleus of that congregation. Plans were made to begin a work with Durham assisting the effort. Approximately eight people, including children, was the number that started meeting in the later part of that year, and shortly thereafter an old store was rented and remodeled for use as a church building, which incidentally, still is in use.

During this period of time we combined with the congregation in Hopewell, Va. in an effort to support South Boston in this new work. With Hopewell sending $100 per month combined with our $150 per month and South Boston's contributions the necessary expenses were defrayed and a savings account started to grow. Also we at Durham are sending two families a week to worship with the South Boston congregation. One of the men speaks while the other assists in some way in the service.

How far have we come since that first meeting in 1968? One big asset was the recent purchase of property in South Boston and the hopeful erection of a building in the next two years. But even more than that, the attendance now averages between 20 and 25, which includes our visiting Durham people. A preacher is scheduled to arrive around the first or second week of June. He is Ron Meriman from Nashville, Tenn. Ron is about 25 years old, is married and the father of two small boys. He is presently a student at Memphis School of Preaching and will be graduating in May. Ron will be supported by the Gallatin Road Church of Christ in Nashville; however Hopewell and ourselves will continue our financial support to this work.

AGAPE of N.C.

Contributions for the AGAPE program continue to come in, and in the near future we hope to secure the services of a social worker. Brother Bryan and Jae Brewer, lawyers at Wilkesboro, will be working on our constitution this week, which will then be presented to the State, along with the names of our trustees. We will then be empowered to make arrangements to place homeless children in Christian homes. You may have a part in this by purposing to give an amount of money each month - money that will be used to influence little lives for Christ.

SOUTHPORT

MRS. FRANK VANOVER, Reporting The church here has been offered one acre free if we can begin building by the end of 1971. The building must be completed within six months. We have $1,200 in the building fund and must have $3,500 before we can finance the balance. Will you please consider donating to this work.

Our attendance is about 30 each Sunday and our contribution is $70.00 per week

(see page 11)

AUSTRALIAN MISSION WORK

F. E. Glover, Milan, Tennessee

I wish to publicly thank Burl Curtis and Howard Winters for placing the article and picture concerning the Australian Mission Work in the Carolina Christian's May issue.

The decision of the Sumter, S. C. elders to allow me to move into Tennessee was a very wise one for it has allowed me to make good progress in my work. I now have a sponsoring church, the Bethany church of Christ, Rt. 3, Tranton, Tenn. 38382. The elders are: Joe Hardaway, Charles Harris, and James McKinley. I want to thank them for their desire to help me in taking the oversight of this work.

I now have $650 per month support promised. I need another $100 to meet my minimum needs of monthly support. I hope to go some above the minimum. The monthly support consists of $500 in salary and the rest in work fund.

I am now turning my attention to travel fund. I have about $900 promised but I am in need of much more. This travel fund includes the cost of airfare, the return cost, shipping, purchasing necessary items, etc. I would like large contributions from churches, but many contributions of $100 would soon add up and greatly aid in my travel expenses. Each individual can help meet this need with their contributions. All money should be sent to the sponsoring church as given above.

My family and I enjoyed the work in Sumter, S. C. very much and will recommend the Carolinas to preachers desiring to do a good work.

UNION, S. C.

ELDERS, Reporting: The church in Union, S. C. has just concluded a wonderful gospel meeting with eight restored and one obeying the gospel. James Creech of N. Charleston, S. C. presented the word of God in a most effective and forceful manner. Our attendance for eight services averaged 101. We had many visitors from the city and we are especially grateful for the support we received from our sister congregations in this effort.

Jesse Melton, of Nashville, Tennessee, will be with us in a meeting July 26 through August 1. Our Vacation Bible School will be August 9-13.

Lewis Savage of Mountain City, Tenn. will begin full time work with us on July 1, 1971. We are looking forward to his arrival in Union with anticipation of many great things to be done.

GREENVILLE, Poinsett

CARL LANCASTER, Reporting: We had an outstanding meeting May 2-5. John Allen Chalk presented five expository sermons on the second chapter of Ephesians. The lessons were sound in the faith and thoroughly Biblical. Chalk is a deeply spiritual man who spends several hours a day studying the Word. Many visitors came. All who came were greatly benefited by the powerful lessons and the spirituality of the speaker.

After two interesting and challenging years my work as minister at Poinsett is to end June 20. R. D. Parnell, a graduate of Lipscomb and presently of Chelsea, Michigan, has been secured to serve as the next minister. May 31 I began work as a Counselor at the Greenville Mental Health Center in return for their supporting me in school for the past year. I will be available to work with churches on a part time basis, and for gospel meetings and week end meetings within commuting distance of Greenville. I have worked in this area for 16 years. References on my life and work can be obtained from churches where I have worked. My new address is 122 Cope Circle, Greenville, S. C. 29609. Phone 232-0168.

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BOOK NEWS

Howard Winters, Duncan, S. C.

Kingdom of Promise and Prophecy, by R. L. Whiteside. (Published by Inys Whiteside, Denton, Texas.) 199 pages. Cloth, $2.50.

As the title suggests, this is a study of the Bible kingdom as promised and foretold by Old Testament prophecy and as established by Jesus Christ through His divinely appointed ambassadors in the New Testament. The book is divided into two sections: the first consisting of questions on the subject answered by Whiteside, and the second a selection of articles written over the years dealing with the problem. Although the troublesome speculation herein discussed has been almost annihilated in the Lord's church by the forceful teaching and writing of men such as R. L. Whiteside, Foy E. Wallace, Jr., and E. R. Harper, it is still a vital issue in the religious world around us. It is almost certain that if we convert someone from denominationalism we will have to also convert him from the Bible denying, church destroying theory of premillennialism. Thus every Christian should be familiar with its basic assumptions. And this book is just what the average student, teacher, or preacher needs to give him the proper insight into the errors of the future kingdom theories. It is a penetrating discussion of prophecies, their fulfillment, and their proper application by one of the ablest and safest Bible teachers the restoration movement has produced. It is a book everyone needs.

Science and the Bible, by Bolton Davidheiser. Baker Book House. 121 pages. Cloth, $3.95.

It would be difficult indeed to describe the contents of this book in a few words. Every one of its 45 chapters is an unique Biblical application of some area of past or present scientific investigation. Although the title is slightly misleading (if one thinks in terms of a technical study of science and the Bible), I cannot think of a better description than is given on the jacket in the following words: "Enlightening illustrations from nature confirming the harmony of science and the Bible." One of its most outstanding features is the forceful way it points out the changing face of scientific conclusions while at the same time confirming the unchangeable nature of the Scriptures. It is deeply interesting, delightfully entertaining, and definitely informative.

Glossolalia - From God or Man? By Jimmy Jividen. Star Bible Publications. Fort Worth, Texas. 196 pages. Paper $1.50. Cloth $3.95.

Now and then a book crosses our desk that gives a delightful surprise in its contents. Glossolalia is such a book. The author has produced a gem of rare value. With the "tongue speaking" movement gaining momentum every day, every one of us needs to be informed on the subject. And this book is filled with the information needed. The author leads one into a richly rewarding study of the "gift" Biblically, historically, psychologically, and practically. He clearly sets forth the fact that there are three possible sources for the phenomenon: namely, God, Satan, and man. He concludes that since it is not related to the speaking in tongues (languages) in the Bible, it is not from God since it can be psychologically reproduced and often has a therapeutic value, it is not likely to be from the devil; and since it is common to all religions, both ancient and modern, it must be from man, psychologically and sub-consciously produced. A must for every serious studen of the Bible and especially those who are concerned with "tongue speaking."

All books reviewed or mentioned in "Book News" should be ordered from Carolina Christian Bookstore.

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Greenville, S. C. 29604

IONOR TO WHOM (Cont'd.)

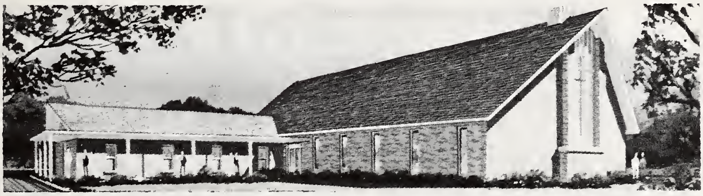
lders. His desire was to work in the ord's vineyard so he was appointed an lder in 1963 and is presently serving long with two other elders here.

Since I have lived in Union all my life I ave seen many milestones in the church ere. At present the Lord's church in Jnion is in a better position than ever be- ore to preach the gospel to the lost, to tand for the truth, to teach the truth, and o stand behind men that will accept the esponsibility of leadership as our elders ave. Without good leadership the church f Christ can not and will not make the rogress that the Lord expects it to make.

Brother Rodgers has worked in the kingom for 38 years and has directed singing, aught Bible classes, spoke on lecture rograms, preached when needed to fill n and served two different congregations s one of the elders for a total of 16 years. His life has influenced many in the Lord's church. He feels that the greatest work any man can ever do is to be an elder in the Lord's church. All that know him are aware of his desire to fulfill this good work.

In 1 Tim. 5:17 we read, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." I have not submitted this to boast of our progress in the Lord's church here, but just to share with you the pleasure and blessings that we enjoy as we work hand in hand with men like brother Rodgers as one of our leaders in the Lord's Church in Union. May we all submit and strive to attain so we can be counted worthy of the honor to hear the "well done" of the Father at the great Judgement day.

PLANNING TO BUILD??



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Volume 13, No. 7, July 1971

WORLD MISSION FORUM

See Page 10

REDEEMING THE TIME

Howard Winters, Duncan, S. C.

There are two passages, written by the apostle Paul, (both stating the subject of our study) I want you to read at this time. The first one is Ephesians 5:16: "Redeeming the time, because the days are evil." The second is taken from Colossians 4:5: "Walk in wisdom toward them that are without, redeeming the time." As you will observe, both passages make it a binding duty to redeem the time: the first because "the days are evil" and the second because we should walk in wisdom toward those without--those not members of the body of Christ.

Time is our most precious commodity. Once it is past, whether wasted or used, it can never be regained. No day, no hour, no minute, no second, no not even a fraction of a second can ever be recalled or relived. When it is passed it is gone forever. Thus there is no way to redeem passed time. If we are to redeem time, we must redeem that which belongs either to the present or to the future. The word "redeem" usually means to buy back something that has been sold or to release something that has been held in bond for a price. But obviously to "redeem time" must have a different connotation. According to Cruden's Complete Concordance it means "To embrace and improve every opportunity of doing good." It is, therefore, nothing short of making every minute count, every act profitable, every work good, every instruction to the point, every example right. Time never gives us a second chance. Although we may have an opportunity to do what we have neglected, it will be the duty of the present or future time and not a recalling of passed time. A man who counts on a second chance is like a man who writes his autobiography in the dust that is blown by the wind or on the sand of a sea shore at low tide. To redeem the time we must use every minute wisely--use every minute as a gift from God never to be possessed again. With this in view, I call t your attention some things in which w should be very careful to redeem the tim because no second chance may be given.

1. Redeem the time by fleeing fro evil. Evil has a creeping nature. Littl by little it ensnares us until it has u completely engulfed. The time to brea its hold on us is in its infancy--when it i setting its trap. Evil has always bee rampant, but never before in the histor of our country has it been so close to becoming a way of life. Let us take a brie look at some of the evils from whic Christians should flee.

The crime rate in America is a nationa shame. Each time J. Edgar Hoover announces the quarterly crime rate, it i higher than the previous one. Since 195 crime has increased more than six time faster than the population. Last nigh (April 1, 1971) Walter Cronkite, on hi national newscast, read a news item whic stated that more than 50 per cent of crim is now being committed by youth under 1 years old. How much longer can we continue at this rate before we become nation of criminals? Redeem the tim

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ecause the days are evil!

The breaking down of homes--the loss f a sense of family responsibilities--is larming. The home is the foundation of ociety. Grace Nell Crowell has well aid:

So long as we have homes to which men
turn
At close of day;
So long as we have homes where
children are
And women stay;
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
Its gravest ills.

ut if the present philosophy prevails--he philosophy that says marriage, the amily, and the home as we have known hem must be replaced by a more up-to-ate system--there will be no homes to hich men turn at close of day. It is said hat one marriage out of four now ends in ivorce. (Incidentally, this also shows ow lightly the American people are comng to regard their vows. In marriage, as ell as in almost everything else, man is o longer as good as his word.) For many thers who remain together for one reason r another, home life is little short of ell--there is no happiness, no joy, no ome as God would have it! And for still thers, parental authority is unknown, and hildren are left to themselves to roam e streets, to steal, to lie, to cheat, to iss school, to cop out with drugs, and to xperience every other misdemeanor that s caused by parental neglect and failure. ake no mistake about this my friends: if e home fails there is no hope for society. ut how far are we away from failure w? Redeem the time and save the me!

The doctrine of the "new morality" is dermining faith in the Bible as a divine tandard of moral conduct. Situation hics has, in many circles, replaced ible ethics. In a wild search for freem, all restraint has been abandoned. ake just one example: every way one turns he can see the indecent exposure of the female body. The bodies of American women (and sometimes this is also true of professed Christians) are ceasing to be sacred things--they are common property, they are put on public display! A recent news item told of one state having to enforce its laws to prevent women from appearing in public bars and certain type restaurants in topless dress because the practice was getting completely out of hand. What is wrong with us when the future mothers of this country must be forced by law to wear clothing in public? Have we lost the last vestige of common decency? Has there ever been a period in history in which we need more to redeem the time because the days are evil?

Every minute spent in wickedness or evil is a minute wasted--a minute lost. In view of this fact it becomes very vital that we redeem the time by fleeing from evil. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7,8.) This brings us to the second point in our study, namely:

2. Redeem the time in rearing children. To those who love God and have a proper attitude toward Him and toward life itself, children are a blessing from the Lord. One of the psalmist sang, "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them." (Ps. 127:4,5.) But this should not cause us to disregard the fact that parents assume a grave responsibility upon themselves when they bring children into the world. It is not a light matter to produce an eternal being--a being whose life and eternal destiny, to a great degree, are in the parent's hands. Paul gave the obligation imposed upon all Christian parents when he said, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

The wise king of Israel said, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) Childhood is the time of training. As a child grows older, he matures into that which he has been trained to be. Parents simply cannot be careless in their duty while a child is young and then expect to make up the training later. The time of childhood is short. Children are young and impressionable but once, and they must be trained early in the way they should go--in most cases it is early or never! If we as parents fail in the short time available, there is no way to redeem the time, no way for a second chance. We have all seen fathers and mothers waste their lives as their children grow up, and then, in later life, turn to the Lord. We have also heard their pitiful plea for someone to save their children. But all too often it is too late. The children have been trained in the wrong way and they will not depart from it. The following poem, written by some unknown author, very emphatically sets forth this idea:

Daddy had a little boy,
  His soul was white as snow,
He never went to Sunday school,
  "Cause Daddy wouldn't go."
He never heard the Word of God,
  That thrills the childish mind;
While other children went to class,
  This child was left behind
As he grew from babe to youth,
  Daddy saw to his dismay,
A soul that once was snowy white,
  Become a dingy grey.
Realizing that his son was lost,
  Dad tried to win him back;
But now the soul that once was white
  Had turned an ugly black.
Dad even started back to church
  And Bible study too;
He begged the preacher, "Isn't there
  A thing that you can do?"
The preacher tried, failed and said,
  "We're just too far behind;
I tried to tell you years ago,
  But you would pay me no mind."
And so another soul was lost,
  That once was white as snow;
Sunday school would have helped
  But Daddy wouldn't go.

Don't let time slip by while your children are young. Now, today, is the time to teach and train them to love and obey the will of God. It is thus so very vital to redeem the time in rearing children.

3. Redeem the time in building Christian character. "Character" is what you are, your total person. A good character does not "just happen"; it is built by attitudes, thoughts, and deeds--it is built by the little things we feel, say, and do as well as by the big things. The Bible fully sustains the idea that every action (even every idle word) becomes a part of one's character--every attitude, thought, or act is a building block of character. What we think and do is what we are. When one thinks right and does right he is right; when he thinks wrong and does wrong he is wrong. One cannot think evil without becoming evil. "For as he thinketh in his heart, so is he." (Prov. 23:7.) The seat of one's speech is his heart--one's speech comes from his character. Jesus asked, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) Thus one's words are a mirror to his character. (You had better watch your words: you may be saying more than you think!)

Pertinent to this point are the following words of Moses: "Be sure your sins will find you out." (Num. 32:23.) I formerly conceived of this verse as saying, "Be sure your sins will be found out (by others)." Although this may be generally true (for it is hard to sin in a corner), I do not now believe that this is the idea Moses wanted to impress on the minds of the Israelite people. It seems to me that he is simply pointing out the fact that sin will make itself known in one--it will find him out in his character. One cannot sin without bearing the marks of sin. One cannot lie without becoming a liar; one cannot violate marriage vows without becoming an adulterer; one cannot steal

(see page 11)

Questions Answered

Instrumental Music As Entertainment

Howard Winters, Duncan, S. C.

We have received a fine letter from brother Odell C. Oliver of Tulare, California, who (we think) sincerely sought information on the question as to whether instrumental music can be Scripturally used as a means of entertainment, especially when it is used with the singing of hymns and spiritual songs. Here is the part of his letter that states the question: "What about playing gospel hymns on the organ or piano in one's own home? Can you help me with that question? I surely hope so. In younger years I have been scolded for playing hymns on the harmonica and since then I have always thought it wrong to do so for entertainment or otherwise." Since brother Oliver is not alone in his conclusions, and since we consider that his conclusions are based upon a false premise, and since every Christian must eventually grapple with this question, we are here devoting some space to a few thoughts which we hope will stimulate some serious study on the subject.

First, let it be observed that the Bible leaves room for wholesome entertainment. If not, then all entertainment is wrong. But none of us are ready for such a conclusion as this--nor should we be! This is not to say that everything that entertains is right. One might be entertained by committing adultery; and if so, he would sin, not because the principle of entertainment is wrong, but because adultery is always sinful. Since everybody I know of admits that entertainment in and of itself is right (although the abuse of the principle may result in wrong), it seems to me that for a Christian to sing hymns and meaningful religious songs would be a much higher and more acceptable type of entertainment than for him to sing secular songs. This leads to some very vital observations:

1. Instrumental music is not wrong per se. If it is not wrong to play an instrument, then it is not wrong to enjoy the music made on an instrument, providing that the music enjoyed does not stimulate the wrong kind of desires. If it were wrong for a Christian to play on an instrument himself, it would also be wrong for him to be entertained by someone else making music on it. If not, why not?

2. We conclude then that it is not wrong for a Christian to entertain himself by playing on an instrument of music.

3. It is not wrong to sing hymns or religious songs as a means of entertainment. If it is not wrong to sing them, then certainly Christians can sing them as a means of entertainment. There would be no more wrong in a Christian singing a hymn to entertain himself than for him to listen to someone else sing one to entertain him. (The Chuck Wagon Gang can entertain me hours on end, and they sing nothing but religious songs accompanied by instrumental music. What would be the difference, in principle, of me entertaining myself by singing these songs and by being entertained by the Chuck Wagon Gang singing them? I see absolutely none.)

4. We conclude then that it is not wrong to sing hymns or religious songs as a means of entertainment.

5. If it is not wrong to entertain ourselves with instrumental music, and if it is not wrong to sing religious songs as a means of entertainment, how could it possibly be wrong to join the two together in entertaining ourselves? And if it is wrong for us to so entertain ourselves as Christians, by what Scripture or logic could we conclude that it would be right to let others so entertain us?

Thus the whole problem comes about by basing conclusions on the wrong premise. Instrumental music is wrong only when it is used as an act of worship (or as a means of making music) to God. When one entertains himself he is not worshiping God, and when he worships God he is not (primarily) entertaining himself. If we can keep worship and entertainment separate in our minds, we will have no problem here.

Second, let it be observed that all worship must be by the direction of God. The Bible teaches that every act of worship must be divinely appointed (cf. John 4:23, 24; 1 Thess. 5:21.) The only way that man can know the will of God is for God to reveal His will to man. This He has done through divine revelation--the Bible. (Cf. 1 Cor. 1 and 2.) The part of that divine revelation which gives the directions for Christian worship is known as the New Testament. The New Testament reveals that singing is a part of the directions given by God (Eph. 5:19; Col. 2:16) whereby man can express his devotions to Him, but instrumental music is not a part of the directions. This idea can be summed up as follows: God will not accept an act of worship He has not appointed. But God has not appointed the act of playing on an instrument of music as an act of worship. Therefore, God will not accept the act of playing on an instrument of music as an act of worship.

Furthermore, if every act of worship must be divinely appointed--that is, if it must be revealed in the word of God, there are only two possible alternatives:

1. The Scriptures authorize (appoint) the use of instrumental music as an act of Christian worship.

2. The Scriptures do not authorize (appoint) the use of instrumental music as an act of Christian worship.

The two alternative conclusions are inevitable (if we accept the Scriptures as our only guide in faith and practice):

1. If the Scriptures authorize (appoint) the use of instrumental music as an act of Christian worship, it is wrong (sinfully wrong) to reject it.

2. If the Scriptures do not authorize (appoint) the use of instrumental music as an act of Christian worship, it is wrong (sinfully wrong) to use it.

Thus if one accepts the proposition (as I have done) that every act of worship must be authorized by God, he cannot worship with an instrument. God is the one to be worshiped, and God must be allowed to regulate the worship.

Worship, in the Bible concept, is obedience to God. If God had given no directions we could not have followed Him in obedience. Thus God regulates worship by giving instructions to follow. If we are to worship Him acceptably, we must do what He has authorized. But God has not regulated our forms of entertainment. He has, in a limited sense (in the sense that it must be in harmony with Christian principles), left our entertainment up to us. Had God regulated it (as He has done worship), we would have no choice but to follow His orders. And right here we come back again to the whole problem: we are failing to make a distinction in worship to God and in our own entertainment. Frankly, if I thought it was wrong to sing a hymn or play on an instrument while singing the hymn for my own entertainment, then I would be forced to conclude that it would be wrong to drink grape juice. Here is the reason why:

I know many good people (some as dear to me as anyone I know) who reason that it desecrates the worship of God to use the same songs in entertainment as are used to express devotion to Him. Before we jump to a rash conclusion, let us do a little level thinking: We have seen that it is not wrong to sing a hymn, nor is it wrong to play on an instrument; if it is not wrong to do either then it is not wrong to do both together. Furthermore, if it is wrong for me to entertain myself by playing and singing hymns, it would be wrong to let someone else (such as the Chuck Wagon Gang) entertain me by so doing. But, on the other hand, if I can be entertained by someone else singing hymns to the accompaniment of an instrument without desecrating the worship, why could not I sing the same hymns (even with the accompaniment of an instrument) without desecrating it? Now on the same basis, if one cannot use outside of worship that which he uses in the worship without desecrating the worship, then he could not use

(see page 12)

SOUTHEASTERN CHILDREN'S HOME NEWS

COTTAGE NOW COMPLETED

By the time you read this article, the first cottage will have been completed! The expected date of completion is July 10th. We know that you rejoice in this goal that has been reached. We would like to invite you to visit the Southeastern Children's Home in Sumter, S.C. To reach the home you will need to drive west on Wedgefield Road. Proceed one and one-fourth miles past the Second Mill, and you will see a sign on the right reading "Avondale Subdivision." You should turn right there, and the home will be on the left several lots from the highway. If these directions are not sufficient, you may call Hugh L. Palmer, 75 Nash Street, Sumter, and more directions will be gladly furnished.

Also, we are happy to announce that the first houseparents have been tentatively selected. The husband is a deacon in the Lord's church in S. C. His wife will give fulltime to the work of the home, while the husband will hold a regular job in Sumter. After the Board of Directors gives its approval to this selection, further information, and perhaps a picture of this couple, will be presented here. The selection of houseparents has been made prayerfully and carefully because the home can be no more effective than the houseparents who care for the children.

The next big step that must be taken is to secure a license from the State of S. C. We do not anticipate any difficulty here. Please pray that none will be encountered. After the license has been secured, we will be ready to open our doors to the children who need our help.

We would be happy to have you contact us regarding destitute children who need a home. Preference will be given to children from North and South Carolina, and to those who come from Christian homes or who are recommended to us by Carolina churches of Christ. Do you know of children in need of a home? If so, please write us: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S. C. 29150.

Remember that sufficient funds must be on hand to operate one year in advance before a license will be granted. Liberal contributions from interested Christians have enabled us to build a fund which partially meets this need. Additional contributions are essential. Will you please send a contribution to this work today. Many of the contributions which reach us are for small amounts. Christian people with limited incomes give what they can, and so make this work possible. Be assured that every dollar is appreciated. Every donation is acknowledged in the monthly bulletin, Southeastern News. Please send what you can to: Southeastern Children's Home, Inc., c/o High L. Palmer, Treasurer, 75 Nash Street, Sumter, S. C. 29150. The following poem, entitled, "If Nobody Cared," expresses the thought quite well:

"Just suppose that nobody cared,
Nobody gave, and nobody shared;
No one was willing to help those in need,
No one seemed anxious to do a good deed.
What would become of the children who roam,
Hungry and lonely, and having no home;
If there was nobody willing to give,
How would the homeless ones live?
There are some with hearts of pure gold,
Who will respond when they're properly told;
Helping to care for the hungry and cold,
Leading them into the Shepherd's safe fold.
There must be somebody willing to share
Part of their wealth, so that those may have care;
If you have sympathy deep in your heart,
You should be willing to do your part."

NEW DIRECTORY

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WORLD MISSION FORUM

The Northeast church in Greenville, S. S., under the direction of its elders and preacher, was the host of a World Mission Forum June 18, 19, and 20. The advertising brochure states: "The purpose of forum is to learn a little of what is being done, how it is being done, the opportunities for doing, and the blessings being enjoyed by those engaged in mission work."

Each of the thirteen speeches delivered, although all speakers had been assigned subjects in advance on a variety of interesting topics, was burdened with two basic thoughts: (1) the primary mission of the Lord's church is to preach the gospel, and (2) the blessings which come to a church filling its primary mission. The missionaries themselves were models of life being lived to its fullest: one could not help but sense the faith, the joy, and the contentment they felt. Their whole attitude displayed the fulfillment that belongs only to those who recognize their mission in life and are devoted to filling it. As the speakers arose, the audience could feel that it was in the presence of men who are making restoration history around the world--men who are carrying the life giving gospel to lost and dying souls.

The brochure further emphasizes that "mission work is the lifeline of the church of the Lord upon this earth." Jesus said, in giving the Great Commission, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," (Matt. 28:18-20.) Mark's record reads, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) The missionaries pointed out very emphatically that this mission is not just for preachers, but for every member of the body of Christ. Although to go into all the world, to every creature on the face of the earth, is a gigantic command, a tremendous task, a stupendous challenge, a thrilling adventure, all were enthusiastic about the possibilities of doing it in this generation - possibility that can be realized only if every Christian will awake to his opportunities and arise to his full potentials.

But unfortunately every Christian does not take the Great Commission seriously-- not everyone is committed to filling his mission. Too many of us have looked at the fields that are truly white unto harvest and, instead of entering to work, turn away to solicit workers. But the speakers at this forum were men who have done something about the work, either by going themselves or by devoting their best efforts toward that end.

Some of the subjects covered were: "Why Individuals Need to be Interested in Foreign Mission Work"; "If Christians Were Christians"; "Does Mission Work Spiritually Stimulate the Congregation"; "Teaching Them to Observe All Things"; "Medical Missions"; and "Passion For Souls."

The speakers included Clayton Tuggle, George Herring, Joe Greer, Jesse Phillips; Henry Farrar, Dale Randolph, J. M. Powell, Archie Luper, W. M. Jordan, and Parker Henderson. Bob Hare was scheduled to be on the program but was unable to reach Greenville in time for the Forum.

Those pictured on our front cover are (l to r) front row: Ken Durham (elder at Northeast), W. M. Jordan, Joe Greer, L. E. Wishum (preacher at Northeast), Parker Henderson, and Norman Propes (elder at Northeast). Back row: Jesse Phillips, Mrs. Phillips, Mrs. Jordan, Mrs. Wishum, Mrs. Farrar, Henry Farrar, Dale Randolph, Mrs. Randolph, Mike Norwood, and Mrs. Norwood.

Such forums (or workshops) serve two basic purposes: (1) to remind the church

(see page 11)

WORLD MISSION (Cont'd)

of its primary mission in the world, and (2) to recruit workers to go into the fields to carry out the primary mission of the church.

We have a tendency to be overly concerned about results and forget that our ultimate goal is to "go...preach"--to tell the whole world about the good news of Jesus, His love, His sacrifice for sins, His resurrection, His ascension to the right hand of God, and His present work of forgiving all those who obey Him. Jesus did not send us into all the world to force converts or succeed in reaching the lost for Him. His command is simply, "go... preach." When we obey this command we can safely leave the results in the hands of God. Until we have gone with the gospel, the blood of lost souls is on our hands, but when we proclaim Christ and His wonderful salvation to them, we relieve ourselves of the responsibility (cf. Ezek. 3:17-19). When a man (whether he be civilized or pagan) hears the truth, it is then a matter between him and his God as to what he may do about it. But until he has heard Christ preached, it is a matter between Christians and God.

The Great Commission is not the work of a few cranks and odd-balls. It is the work of every Christian. But too often we have the idea that "George will do it." But the only "Georges" the Lord has in the world is His people. If we don't do the job, it will never be done. The seed is planted in such workshops as this one that eventually produce more missionaries.

We hope more churches in the Carolinas will plan such efforts in the future. Such can result in nothing but good. (We understand that the Augusta Rd. church in Greenville is already planning to have the World Mission Forum next year. If so, we will inform you of the time and the program of speakers.)

REDEEMING THE TIME
. . . (Cont'd)

without becoming a thief. Thus sin will find you out--it will leave its mark in your character. But if this is true of sin, would it not also be true of righteousness? So be sure your righteousness will find you out. Righteousness, as does sin, makes its indelible mark on the character. It is, therefore, impossible to overemphasize the value of right attitudes, thoughts, and deeds, all of which become a vital part of our total person and the total person is that which we call character. It is unrealistic and exceedingly unwise to discount the power of seemingly minor things in life: for everything we say or do contributes to our character. To ignore this fact is to squander time--it is to expect the right kind of character without putting forth the necessary effort to build it. We must redeem the time in building Christian character.

4. Redeem the time in saving souls. Or as Paul puts it, "Walk in wisdom toward them that are without, redeeming the time." "Them that are without" are simply those who are not Christians, those who have never been enlightened, never tasted of the heavenly gifts, never made partakers of the Holy Ghost, never tasted the good word of God nor the powers of the world to come. They are without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. If we walk in wisdom toward them we must teach them the truth, and we must do it now. To wait would not be wise. The opportunity that we have today to share our faith with them could well be our last. I once hesitated to talk to a friend about his soul. The next time I saw him, I attended his funeral. We have a powerful message (Rom. 1:16) that is urgently needed. Why are we so slow to proclaim it? Redeem the time by teaching someone the truth today.

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IS IT REALLY POSSIBLE?

Albert L. Bergeron, Raleigh, N. C.

Is it really possible to have a church today that is just like the church that we read about in the New Testament? This is a question that is challenging the thinking of many sincere people today.

Is it really possible to have a church like the New Testament church in name? They were called "Church of God" (1 Cor. 1:2); "The body of Christ" (Col. 1:24); "Churches of Christ" (Rom. 16:16); and "bride of Christ" (Rev. 21:9). Why wouldn't this be possible today?

Is it really possible to have a church like the New Testament church in organization? They had elders (Titus 1:5; Acts 20:28); they had deacons (1 Tim. 3:8-13); they had evangelists like Philip (Acts 21: 8); and like Timothy (2 Tim. 4:5); and they had many members who were zealous of good works (1 Cor. 12:27; 15:58). Why wouldn't this be possible today?

Is it really possible to have a church like the New Testament church in its form of worship? They sang psalms, hymns, and spiritual songs, making the melody in their hearts (Col. 3:16); they prayed fervently (Acts 2:42; 1 Thess. 5:17); and they gave liberally of their means to carry out the work of the church (2 Cor. 9:6, 7). Why wouldn't this be possible today?

Is it really possible to have a church today that patterns its doctrine of salvation after the New Testament church? They considered "faith" to be essential (Heb. 11:6); they considered "repentance" to be indispensable (Acts 17:30,31); they thought confession of Christ to be a vital part of being a child of God (Acts 8:37); and they understood baptism to be a necessary act of obedience that put them in touch with the blood of Christ and removed their sins, (Acts 22:16; 1 Pet. 3:21). Why wouldn't this be possible today?

Why is it that some people feel compelled to rewrite the New Testament, reorganize God's church, reform His system of worship, and redesign His plan salvation? If God had not been satisfi with the New Testament as He gave it, H would have revised it Himself. Man ca not improve on God's way. God sa through Paul, "All scripture is given inspiration of God and is profitable f doctrine for reproof, for correction, f instruction in righteousness: that the m of God may be perfect, thoroughly fu nished unto all good works." (2 Tim. 16, 17.)

If a person is interested in doing thin God's way, it is not only possible but it necessary to pattern the church today a ter the New Testament church of yeste day.

INSTRUMENTAL MUSIC . . . . (Cont'

grape juice outside of worship because uses it in worship when he takes t Lord's Supper.

So the whole question boils down to matter of entertainment (which a man left to direct for himself) and not a matt of worship (which must be directed God).

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BROTHERHOOD NEWS

Ioward Winters, Duncan, S. C.

Among the missionaries. The Pat Mcee family, missionaries to Indonesia, ave returned to the U. S. after nearly our years in that country... The Paragon Iills church in Nashville has announced lans to send the Edward Short family to 'aipei, Taiwan for a second tour of mision work... The Frank Pierces were reused a visa extension for a second year's tay in Ceylon and was therefore forced to elocate in Malaysia...The perpetual gosel meeting, conducted by A. L. Harbin n Singapore, continues with apparent sucess. Several have been baptized and the ttendance is relatively good.

Killed. Richard Andrejewski, a native rench evangelist, was killed in an automobile accident near Decatur, Ala., on Iay 4. Andrejewski had been in the states bout six weeks holding meetings and vising supporting congregations in both the tates and Canada. He was the speaker on he World Radio French program, and was escribed as a man of tremendous ability. 'hree others, who were with him in the ar at the time of the accident, were also illed.

Among the schools. Charles Coil, who as been devoting full time to meeting work, as been named President of Southeastern 'ollege of the Bible at Florence, Ala... violent windstorm ripped through York ollege gymnasium, rendering it a total oss. The school is making appeals for elp to rebuild this much used and badly eeded structure... Thirty men received dvanced degrees at the Harding Graduate chool at the end of this school term... ack Evans, President of Southwestern hristian College, was awarded the honrary doctorate of laws degree by Harding ollege.

West Africa. According to the African hristian Schools Newsletter, there are ow 69, 145 members of the Lord's church n West Africa--60,000 of these are in Nigeria. The Christians meet in 881 congregations, served by 400 preachers and 25 missionaries. There are also 18 Christian Schools and 10 Bible Training Schools.

TV Bible Class. Sunday, June 20, marked the beginning of a new television program over WSIX-TV in Nashville. It is called the "Amazing Grace Bible Class." The program is video-taped each Wednesday night in the auditorium of the Madison church. Ira North serves as teacher.

Among the papers. J. M. Powell of Asheville, N. C. served as guest editor of the May issue of The Minister's Monthly, in which the work in western N. C. is featured. (We are a little prejudiced on this subject, but we think this issue is a gem.)... Starting with the June 7 issue, the Christian Chronicle became a 12 page paper instead of its usual eight (actually the June 7 issue was 16 pages). The new format calls for publication every other week instead of weekly... North American Christian has a new editor, H. Decker Clark, Jr. For the past several years NAC has fallen behind in its publication schedule, but the new editor says that plans are in the making to have it back on schedule by fall...A recent announcement in the Gospel Advocate names Roy Deaver as a new staff writer of that paper.

People in the news. T. Evans Brown of Pheonix, Ariz. and George W. DeHoff of Murfreesboro, Tenn. have assumed their post as District governors of Rotary International... John Allen Chalk has become executive editor of publications for the Highland church in Abilene, Texas.. Jimmy Allen, well known preacher and teacher at Harding College, was awarded an honorary doctor of humanities degree by Oklahoma Christian College.

East Africa. An item from Joe F. Watson of Bowie, Texas states: "I have accepted a call from the church in Clarksville, Ark. to go to East African country of Uganda. Four other couples plan to follow us in the next two years. Hundreds of

BOOK NEWS

Howard Winters, Duncan, S. C.

Psalms--"The Christ Emphasis Series," by Larry A. Walker and James W. Tollerson. (Privately published, 418 Tryon St., Burlington, N. C. 27215.) 51 pages; paper 90¢.

For the most part, we have neglected a serious study of the Old Testament, perhaps partly because we understand that the old covenant is not bound on us as a law and partly because brethren have failed to prepare useful class material for specialized study on it. But there are many principles and practices in the Old Testament from which we are to learn meaningful and useful lessons of truth. The Psalms especially contain many things we should all be more familiar with. An here is a 13 weeks' study guide by two Carolina preachers on selected Psalms that could sharpen our interest and open the door to a deeper appreciation of the Psalms. It is designed for a mature study, not just surface quibbling. The background material is excellent.

Psalms--Teachers Manual. Authors and publications data, same as above. 32 pages. Paper, $1.

A useful teacher's manual that should be in the hands of every teacher using,"The Christ Emphasis Series" on Psalms.

Reflections, by R. L. Whiteside. (Arranged and published by Inys Whiteside, Denton, Texas.) 514 pages. Cloth, $4.95.

From the inception of the restoration movement, the most popular department in almost every periodical published by brethren has been the question and answer section. Some of the best minds among us have conducted these departments and have thus grappled with the most thorny issues to confront us. Not the least of great men (I would rank him second only to Lipscomb, and in some respects, he even surpasses Lipscomb) to conduct such was R. L. Whiteside, who for about 10 years served as Queriest Editor for th Gospel Advocate. During this time he answered literally hundreds of questions o an almost unbelieveable number of subjects of perpetual interest. After his death his daughter, Inys Whiteside, arrange many of the answers under seven genera headings and published them in this bool which is by any standard of measuremer a major contribution to restoration principles--a book that no serious student c the Bible can afford to overlook. Of cours you will not agree with every conclusion nor will you agree with his manner of dea ing with some problems, but whether yc agree or not, you cannot help but lear from him; and the kind of lessons you wi be taught will increase your love for Go the Bible, the church, and the men wh pioneered the way for a return to the ar cient order of things. It should be in eve ry home.

Prepare to Meet God and Other Evangelistic Messages, by R. L. Scarboroug Baker Book House, Grand Rapids, Mic 140 pages; paper $1.95.

A book of ten evangelistic sermons, th title being taken from the first one. It typically denominational in contents, bu with proper gleaning, one would be able get a good deal of sermon material fro it.

BROTHERHOOD NEWS (Cont'

Bible correspondence courses have be completed by Ugandans; some are reques ing baptism. We have no missionaries that country of nine million souls, and on one congregation, numbering fewer th ten."

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2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
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ANNOUNCING

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Greer, South Carolina August 22, 1971 (Sunday afternoon)

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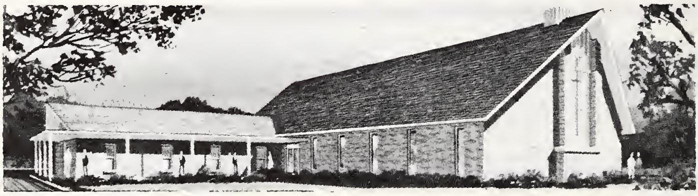

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CHRISTIAN

Volume 13, No. 8, August, 1971

OPPORTUNITY
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"Opportunity for Unity"

See page 2

Carolina Teachers' Workshop

Burl Curtis, Greenville, S. C.

Not everyone has the time or the money to attend one of the workshops at a Christian College, but here is an opportunity most of you can take advantage of. (See announcement on page 16.) The church at Greer in cooperation with the Harpeth Hills church in Nashville is presenting what we believe will be an outstanding teacher training workshop. The time is right, Friday night and Saturday. More teachers will be off from work. The instructors are well qualified; you will not go away feeling your time was wasted. The price is right. There is no registration fee and your cost for transportation will be small. Even if you spent the night, (many will want to commute, others may want to stay with friends, and still others may get their home congregation to pay their expenses) your cost would be low.

Plan now to attend the workshop at Greer August 20 and 21.

N. C. ON THE MOVE

Not often have we seen as much activity toward establishing new congregations where no church of Christ has been meeting as we have seen in N. C. this summer. Our strongest encouragement goes to all who have begun in a spirit of faith and love. From the bulletin of the S. Main church in Winston-Salem we have this report:

"There were 12 present at the first service last Sunday (July 18) at Mt. Airy. Two of these came as a result of the advertising in the local newspaper. Fred Gordon and family attended the morning service when Fred led the singing. We urge any S. Main members to help the brethren there by attending when they can. Especially do they need song leaders. If you would like to help out, see one of the elders." (This is the kind of cooperation it takes to get things done. Editor.)

"About 30 were present at the first A. M. worship service and 29 at the evening service at King last Sunday (July 18). V are happy that both Mt. Airy and King ex- perienced wonderful blessings in their nitial services and pray that souls will reached with the gospel in these areas.

We have also learned that the church now meeting in Washington, N. C. Do and Evelyn Martin have moved there fr Incline Village, Nevada to preach the wo. They will need your prayers and suppo.

Although we have no details (we hope have a full report later) the church is n meeting in Sparta, N. C. Ken Childers f Shallowwater, Texas is the preacher.

It seems to us that this should tell S. something. Seriously, let us all get work "for the night cometh when no m can work."

OPPORTUNITY FOR UNIT

JERRY WESTMORELAND, Greenvil, S. C., Reporting: During July, the A- gusta Road church conducted a campa entitled, "Opportunity for Unity." T couples from the Memphis School f Preaching, (see cover, l to r, Becky Charles Garrison and Randy and Bre Lawless) worked full time for four we

(see page 15)

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"YE ARE BRETHREN"

Ioward Winters, Duncan, S. C.

Jesus, our Lord and Master, said to iose who prided themselves on being in a igher place, a better class, or a more onorable position than others, "But be ot ye called Rabbi: for one is your aster, even Christ; and all ye are brethen. And call no man your father upon e earth: for one is your Father, which in heaven. Neither be ye called masrs: for one is your Master, even Christ. it he that is greatest among you shall be ur servant. And whosoever shall exalt mself shall be abased; and he that shall mble himself shall be exalted." (Matt. :8-12.) This is a straightforward statement teaching a simple lesson that many those who are supposed to be followers Jesus have never learned. As far as e teaching of Jesus is concerned, there e no high and low, no superiors and inriors, in the kingdom of God. All are e in Christ (Gal. 3:28). One of the asons given for this is that "all ye are ethren." The beauty of this statement s not yet been sounded out by exegetical genuity, nor have its practical ramifiions been realized by the vast majority Christians. But nowhere, in twentieth ntury living, is there a greater need to ke application of brotherhood than in matter of race relations.

y virtue of the new birth (John 3:5) we born into the family of God, which is church of the living God (1 Tim. 3:15). eryone, regardless of his race or sol class, who is born again becomes a ld of God (Gal. 4:4-6), and thus benes a brother to all other children of l. To be a child of God is the grandest vilege God ever gave unto the sons of n and the highest honor men of this ld can ever know. "Ye are brethren!" there are no superiors among broth-. But the brotherhood of Christians s not stop at the religious line (if, ind, it is possible to divide the religious from the social in this sense). If we are brothers religiously then we are brothers socially. This is the reminder Paul forcefully gave to Philemon concerning Onesimus his run-away slave. He said, "For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord." (Phile. 15,16.) Remember the words of Jesus: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.)

Several years ago while I was working in a campaign for Christ with the Biltmore church in Asheville, N. C., I had an experience that is most delightful to recall. One night at services several of us workers introduced ourselves to a good black brother by the name of Celester Jones. Brother Jones was aged and could not remember people's faces or names very well. After apologizing profusely for not being able to remember our names, he said, "I won't remember your names, but when I call you brother the other names don't mean anything noway." At that moment this statement struck me (and has continued to impress me since) as the most meaningful in regard to race relations I have ever heard. I immediately got his permission to use his statement as the basis of an article and to tell it in my preaching wherever I might go. Brother Jones had lost a great deal of his power of memory, but this had not affected his ability to state a profound principle in the simplest terms. Indeed, if a man is a brother, what difference does it make whether he is black or white, rich or poor, learned or illiterate, Jew or Gentile? If we are Christians, our position, our color, our wealth, our learning are not vital matters: the important thing is that we are children of the same Father, members of the same family, brothers in

Christ! When we recognize this as a fact (in contrast to a theory), the color of a man's skin will mean no more to us than the color of his hair, the color of his eyes, the length of his feet, or the shape of his nose. "Ye are brethren."

When I moved to Duncan, the nucleus of the church had already settled the racial question (it had already accepted God's plan of oneness for all His people), and was working to remove all prejudice from the membership. But, as it has been in many other places, some members had quit the church because of the issue (and such is always a heavy burden on any concerned eldership), and a number of others had become no more than nominal Christians because of it and were arguing against the mixture of the races in the work and worship of the church. One day brother B. A. Graydon (one of the elders) and I were visiting with some of these people. After we had made several arguments from the Bible to substantiate the position the church had taken, one member retorted by saying that the black people ought to stay in their places because she did not feel that she could ever worship if she had to look across the seat at them. In fact, she went on to say that it upset her to no end just to see one of them coming in the door. Brother Graydon replied, "I know that this is the way we have felt all our lives and it is not easy to change. But the Bible teaches that we are all one in Christ, that we are all members of the same body. Since this is the case, we simply must change to the Bible way." At that moment (understanding the pressure the eldership had been under), my respect for brother Graydon zoomed sky-high, where it has remained ever since. Here was a display of the attitude that regardless of what we have been taught or how we may feel, when we learn what the Bible teaches, whether it pleases us or not, we must change to the Bible way if we are to please God. This is our plea and this is what we must do if we are to restore the New Testament church.

There is no question in my mind but that one of the most powerful forces in the growth of the early church was the fa that the church was a brotherhood of a Christians. It was a conglomerate con munity of believers from all walks of lif the rich and poor, the slave and free, t white and black, the learned and illitera, the male and female (no small achiev ment when the times are considered), a entering on an equal footing. Regardle of who one was (a king on the throne, peasant in the field, a slave on the ma ket), regardless of the color of his sk or the social class he was in, he enter the brotherhood on the same level as others. When one became a Christian became a child of God, added by the L to His church. And in the Lord's chur the rich and the poor, the slave and free, the Jew and the Gentile all sat do together, forming a brotherhood, a fam relationship, a heavenly fellowship. caste systems of pagan societies we unknown in the early church and they m be unknown in the church today. We brethren! God is no respect of person nor has He given a Christian the righ be.

As a religious people, distinct and ap from all other religious groups, it is prayer, our plea, our purpose, and plan to restore New Testament Christi ity--to restore first century Christia to the twentieth century. We are stri with all the God-given ability we poss to build a church (a community of lievers) exactly like the church in Bible. In order to do this, two things imperative: (1) we must preach the id tical doctrine proclaimed by the apost church, and (2) our religious pract must be precisely that of the early Ch tians. If we should differ in any essen particular from the original churc either doctrine or practice, then we h failed to accomplish that which we set to do. But to restore the New Testa church is our plea--our only reason being in the world. To this end we h devoted our fortunes, our lives, souls! For us, there is no turning b and we refuse to compromise. Ot may choose a different course, and th ieir privilege, but we cannot: for us, iere is no other course. Here we stand nd here we will conquer or die!

But we have not restored the New Testa- ient church until we have restored the criptural attitude toward the different lasses and races of men. When one be- omes more interested in the color of a ian's skin than in the salvation of his oul, he ceases to be a follower of the wly Man of Galilee. When one considers mself so superior that he cannot sit be- de those of another race or social class worship God, he has no affinity with the irit of Christ and the early church. hen we begin to exclude others from our llowship on the grounds of race or class, are guilty of the same old error, in fferent form, that we have fought so olently in denominationalism (that of viding the children of God up into dif- rent groups, giving each group the right include or exclude from its member- ip). The Lord adds all the saved to His urch (Acts 2:47), and we have no choice to who will be our brother when we be- me a part of this fellowship. "All ye e brethren!"

But how can those who have the wrong itude toward classes and races change? ere is a simple solution: we must learn look upon every man and say, "There a man for whom Christ died." Christ not die for inferiors; neither did He for superiors; He died for man, lost n. In this simple way we can come to ognize the dignity and worth of each l (Christ died equally for all). When meet a man of another class or race should not see his social status or the or of his skin. We should see only a n for whom Christ died. Once we do s, there will be no question about his ue (or his spiritual equality). We will s be no more concerned about class color than was a little boy I read ut. The little boy came home excited told his parents that his friend Joe ld make better paper airplanes than one else in school. At a ladies' meet- a woman suggested to this little fel- 's mother that his best friend was a Negro. The mother approached her son and asked, "Honey, did you know that your friend Joe is colored?" "Colored," he asked in surprise, "what's that?" "Why his skin is darker than yours," his mother explained. After thinking intensely for a moment the little boy said, "I don't know; I'll look tomorrow." I think it is marvelous that this little boy had never noticed that there was something different about his best friend. Wouldn't it be wonderful if all Christians had such a disposition? But would this be anything more than Christianity in action? If we see first a man for whom Christ died, the color of his skin will be abysmally unimportant.

We trust that the time is at hand (and that Christians are Christian enough to accept it) when all the children of God will regard each other as brothers, regardless of their class, race, or color. "Ye are brethren." There are no superiors among brothers. And there is no place for superiors in the church of Christ. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.)

N.C. EVANGELISM SEMINAR

Kent Brand, Raleigh, N. C.

"With Great Joy" is the theme of the 1971 North Carolina Evangelism Seminar at the Sir Walter Hotel in Raleigh, September 3-6. Speakers will be Dr. William Cook, head of the English Department at Auburn University, Al Bergeron, Theology Graduate Student at Duke University and minister of the Raleigh church of Christ, Ivory Hunter, minister in Asheville, N. C., Dr. Lewis Moncrief, professor of Recreation and Sociology at Michigan State University, Jim Woodruff, former mis-

(see page 7)

MAKE IT SIMPLE

B. G. Langston, Fayetteville, N. C.

Someone has said that the Bible was written in about the equivalent of Third Grade English. Note the simplicity of it: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:15-17.)

Brother Joe Barnett said that if Peter had attended a 20th Century Seminary and had spoken the theological "jargon" which is current today, these verses might read like this:

"Jesus said, 'Whom say ye that I am?' Simon Peter answered and said, 'Thou art the Messianic Parousia, the Pre-existent Logos, the Eschatological Anticipation of the Cosmos." And Jesus answered an said unto him, '....Who????'

Jesus made his message clear and plai And the apostles preached it distinctly, i language that is simple and easy to understand. Listen to Christ: "He that believeth and is baptized shall be saved. (Mark 16:16.) And listen to Peter: "Repent, and be baptized every one of you i the name of Jesus Christ for the remission of sins and ye shall receive the gi of the Holy Ghost." (Acts 2:38.) It seem to this scribe that men today should p the "message" in language that may b easily understood rather than with suc phraseology that may be "taken" a ha dozen different ways.

WEDNESDAY NIGHT ATTENDANCE

John Jones, Greenville, S. C.

I heard a story one time. The elders of a congregation, after serious consideration, decided that due to the lack of interest, Wednesday night services would be discontinued. This met with overwhelming approval of the members; for after all it was such a bother to attend Bible study in the middle of the week. The decision was announced.

That Wednesday night old sister Sarah made her way down to the meeting house. After spending a time there she made her way back home. As she was going past one of the member's house, he called to her, "Where have you been, Sister Sarah?" "I've been to Prayer Meeting." came her cheerful reply. "But, there was no meeting tonight, the elders called it off." "Oh, there were four of us there," said she. "Who were they?" the brother wanted to know. "There was the Father, The Son, The Holy Spirit and me, and we had a wonderful time."

Perhaps in this story we can find the reason why so many of us are neglecti the Wednesday night services. Could it b that we don't realize just who will b present? Jesus said that where two o three are gathered together in my nam there will I be in the midst of them. T many of us demonstrate by our actions t fact that we don't want to be in the pre ence of our Maker and Redeemer! W He, in the after-a-while look into the Bo and make comment, "You didn't want m fellowship on earth, I don't want you now."

Could it be that too many of us we never really converted to Christ to beg with? The apostle Paul declared in C 3:1..."If ye then be risen with Chri seek those things which are above, whe Christ sitteth on the right hand of Goc Again Jesus said, "If ye love me, ke my commandments." I don't believe th all of those who refuse to attend Wedne day night Bible study are actually seek those things which are above. How c they know the commandments of the Lo if they will not study? I know that the s no commandment to meet and study on Vednesday night. But there is a command o study, 1 Tim. 2:15 (KJV). In another lace the writer says if you know to do ood and do it not, to you it is sin. Wouldn't you agree now that studying the Word of the Lord together is good? Or are you like one man with whom I talked when he said "I've studied enough." Indeed! Can we ever?

THE ELDERSHIP

lora Davis Crosby, Charleston, S. C.

On occasions I have read articles in arolina Christian about elders. Such an rticle was in the June 1971 issue titled Honor to Whom Honor."

One of the major problems that confront ie churches of Christ today is about the ldership. Many congregations are divi-ed over the question of elders. This iakes the church weak and unable to iaintain the dignity and influence it should ive in a community. The eldership iould study this question and let the New estament guide them in the rule and ithority for church government. The ders neither make the laws by which the iurch is governed, nor can they unmake ese laws. As servants of the church the ders must simply execute the law of hrist. Salvation is in Christ, not in the der. Some elders think because they ive the rule over the flock it means su-eme power or control. The New Testa-ent is the rule and the established guide r our salvation. Elders in the New estament are overseers in the church d are not to be lords over the church. iey are to oversee their local congrega-n and not try to govern any group of urches. A responsibility rests upon the ders in exercising discipline. They ould not extend their discipline over iers than members of their own congre-tion.

Ve find a number of references in the w Testament comparing the church to eep and shepherd. God is the chief epherd. "Feed the flock of God which is iong you, taking the oversight thereof, t by constraint, but willingly; not for thy lucre, but of a ready mind. Neither being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:2, 3.) This is an easy comparison to understand by reason of the flock nature. Sheep band closely together in flocks. If one sheep jumps over a fence, the whole flock will be sure to follow. Sheep are meek, timid and defenseless, thus their shepherd must be gentle and control himself so the sheep will follow. The elder representing the shepherd guides the sheep, he knows his sheep by name, he tenderly feeds his sheep. When one is lost he will seek to find it and return it to the fold. He does not turn some out to go astray or take up with another shepherd. He is not slanderous of others and say they are not worth saving. He does not harass sheep of another fold. He is loyal to his sheep and watch in the interest of them. The responsibilities of shepherds are so great that only the very best men can fill the requirement.

Many questions about the eldership need to be considered and answered in order for elders to be counted worthy of double honor.

Brother David Lipscomb once wrote as follows: "It is utterly impossible that men and women can act earnestly and heartily in a church when they believe it guilty of injustice and wrong to its members."

SEMINAR (Cont'd.)

sionary to New Zealand, Don Gettys and John Kesler, two young Hickory, N. C. businessmen. David Mills, a speech therapist from Raleigh, will direct the singing. The seminar is being sponsored by the church in Raleigh.

Since the seminar is being underwritten by registration fees, all participants must be charged $10.00. After August 15, the

(see page 10)

ARE WE FAILING?

Robert H. Martin, Williamston, S. C.

The following figures were recently called to my attention as having come from Guy N. Woods, based upon many years of experience and observation in full-time meeting work: 40% of our brotherhood attends only one service a week; 50% do not know why we do not use instrumental music, 25% of the above 50 per cent would not mind the use of instrumental music; 10% of our brotherhood believes that one church is as good as another; 95% do not subscribe to a religious paper; 75% cannot find the plan of salvation in the New Testament. It is indeed a serious situation that deserves thoughtful consideration.

LACK OF KNOWLEDGE. A quick glance at the list above will show that these deficiencies with one possible exception, result from a lack of knowledge. The possible exception would be the large number not receiving a religious paper, which would be due to a lack of desire for knowledge. Remember the judgment and the prophets: "My people perish for the lack of knowledge." (Hosea 4:6.) "Therefore, my people are gone into captivity, because they have no knowledge." (Isa. 5:13.) The truth will make people free only when they know the truth. (John 8:32.) A lack of knowledge today will mean spiritual captivity and destruction.

The responsibility for this condition must be placed in a large measure upon elders and preachers. Elders have the obligation to supervise the teaching that is done to the church (Acts 20:28). They will have to give account of the souls under their care (Heb. 13:17). If preachers do not present a balanced study of both doctrinal and practical matters, elders should bring it to their attention and ask them to declare "all the counsel of God." (Acts 20:27.) It is unfortunate when elders do not provide for teaching that is directed toward the specific needs of the people within the congregation. We must add also that those congregations without elders must depend upon its men to check the preacher and make sure he is preaching a balanced diet.

RESPONSIBILITY OF PREACHERS. Preachers, as those most often before the congregation in a public way, have both the opportunity and the duty to teach that which people need to hear. (2 Tim. 4:1-4.) If one-half the people in the church do not know why we do not use instrumental music, then it is most likely the preacher who is failing to discharge his God-given responsibility. Too many preachers seem to assume the attitude "People have heard sermons over and over on instrumental music and the plan of salvation. They are interested in these things about as much as a horse is in clothing." Some even seem to feel there is not enough "depth" in these subjects to manifest their superior knowledge and talents. It must be remembered that a new generation is ever arising and that these fundamental themes must be preached again and again for their benefit It only requires one untaught generation to bring about a full-scale apostasy from the truth.

The present emphasis upon higher education among preachers may be one caus of the neglect toward these fundamenta themes. According to a recent issue o CHRISTIANITY TODAY, ."...a critica and unbelieving approach toward the Bibl is at the root of theological education today." True, not many of the preacher themselves are receiving such a "theological education," but some of thei teachers are. Some very fine men, wh have received liberal theological educations, and who are now teaching in som Christian colleges, give evidence in thei teaching of the liberal influence upo them. They are giving forth, in fact, a uncertain sound. It is obvious, therefore, that men cannot preach convincingl

(see page 9)

SUCCESS

wis Savage, Union, S. C.

ome would disagree with the idea that
cess is for everybody. They may be
rd to say, "Success is for the fortu-
e, the lucky one, the wealthy, the
at, the educated, for those who in-
it." They say that "it is seldom for
honest, hard worker." Such thinking
speech is pessimistic. It is the lan-
ge of defeat. It is to admit failure be-
e one even begins. It could also be an
ression of outright prejudice.

e hold to the sound idea that success
or everybody, just as much for one as
other. There is no respecter of per-
s when it comes to the making of suc-
s. Success is for you! It is there if
want it! This may sound exaggerated,
wn up and unreal, but it is the truth.

aybe we should ask. "What is suc-
s?" What is your interpretation of it?
you successful? We should believe
success for us, each of us, is becom-
what we planned to be, not what we
ned to have. It is being what God ex-
s of us. It is being the "naturalized
istian." "But," someone says, "I
't find my success in Christianity--I
t something bigger." In response, we
just how big is a Christian? How
e is he? Do we have to have and do
things before we are really success-
We think not.

e little blade of grass in your front
is just as successful as the giant oak
e mighty forest. Don't be discour-
because you are a blade of grass, if
are. At the same time, don't try to
at mighty oak--you cannot. The fish
success swimming, the flower blos-
ing. If the fish should try to blossom,
he flower try to swim, both would be
ccessful and would probably say,
e is a failure!"

believe the New Testament sums up
ess in this fashion: "...brethren,
soever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which you have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4:8,9.)

ARE WE FAILING (cont'd.)

upon such themes as the New Testament Church, the plan of salvation, and instrumental music, if they themselves are not fully convinced!

Perhaps the greatest fault of preachers as a whole is the failure to make their preaching Bible-centered! There are some who try to make their preaching "a thing of beauty and a joy forever," but teach very little of the scriptures. The scholarly pioneer, Moses E. Lard, stated of such men in his day: "They are very clerical in bearing, soft speech, and languid and effeminate in spirit. They are poets and ladies' men, exquisites in parlors, and never condemn anything except their brethren. They are beautiful men, and preach beautiful sermons. Their prayers are beautiful things and their songs beautiful songs. Moreover, they are very abstract men and the aesthetic, the moral, the true, the beautiful and the good are very fond phrases in their bloodless and virtuous lips." Needless to say, all such preachers were not confined to Lard's day. Some of their tribe still linger with us.

I am reminded of the preacher who criticized other preachers for dealing so much in first principles and doctrinal discussions. He insisted they should "exalt the beauty of Christianity." Strangely enough, the man could not see that by proclaiming the doctrine of Christ and the apostles, the real beauty, unity,

(see page 15)

WHAT IS A FAMILY?

This question was asked in one of the classes at VBS this year in Raleigh. Here are the replies, which I think you will enjoy reading.

"A family is a group of people or animals that live together. They do most together such as: a butterfly and its family fly and a family of people walk." "A group of people who live and share, and sleep together." "People who love one another, and share things." "A family is a man and woman who love each other. They get married have children. Each individual loves one another." "A family is a group of people who love one another. A group of people who stay together." "A family is a boy, a girl, mother, father, dog, cat, a family is also something to love." "It is a mother, father, and children." "A family is a group of people sharing a blood relation, united and living together, sharing jobs emotions and other material and spiritual items." "A gr
of people that love each other.
people get married. Sometimes t
don't all love each other." "A family
group of people kin in some way to
another. They live together, love e
other, and help each other." "A far
is a group of people related to for
family." "A family is having a mot
and father, brothers and sisters. A f
ily is love." "A group of people that sh
their own religion in their own ways
live together." "A family is people
live together and are happy. They d
quarrel or fight. They get along
each other, and do things for each ot
When one is not feeling well you help t
by cooking food and straightening
house." "A group of people who do th
together, live together in the same ho
go to church together, and share t
own religion.

WHAT IS A FATHER?

(Here are their answers to this question. Names withheld to protect the innocent.)

"A father is a man who loves you and takes care of you. He is the head of the family." "A father is a companion who loves you and works to keep a roof over your head and food in your mouth. "A father is a person that supports, defends, and disciplines his family. He makes sure everything is right." "A father may punish you for the wrong things you do but it is showing that he loves you. A father is one who buys you things and does things for you." "A father is a person, the head of a family. The livelihood of a family lies on him. He is a example for his children, it is a terrible responsibility to carry and it is frightening to think that we boys will have that responsibility someday." "A father isn't always kind to you. But a father is a man who helps you and tries to be with you when you want him. He tries to understand your problems
help you with them." "He is one you
and does things for you and sends yo
your room." "He is the head of the f
ily. He is the one who makes most o
decisions. He protects us when we a
trouble. He earns the money for our
and clothes. A father is the man o
family." "He is usually your dad! H
most of the time the leader of your ho
until mom gets there of course."

SEMINAR (cont'd.)

late registration fee will be $12.50.
pre-register, send check or money o
to the church (do not send money for l
ing) P. O. Box 5424, Raleigh, N. C. 27

Space has been reserved at the Sir
ter Hotel in Raleigh (four blocks sou
the Capitol Square) at special rates.

Singles, $5 per person, per night.

Couples, $7 per person, per night.

Houseparents! License! Children!

he four words above give the story of
progress and needs of the Southeastern
ildren's Home, Inc. as they stood on
y 15, 1971. The cottage is finished!
is is wonderful news, and indicates real
gress. On the 17th of July a Board
eting will be conducted. One of the
jor matters of business to come before
meeting will be the selection of house-
ents. At this writing it appears that a
e couple has been located who will be
e to serve as the first houseparents.
e couple has been screened by the Com-
ttee appointed to locate houseparents,
l have been found to have qualifications
which we are looking. When official
ion has been taken by the Board of
ectors, we will notify you of their
nes and give other personal facts about
m because we know you will be inter-
ed in becoming acquainted with them.
er houseparents have been selected we
st obtain our license from the State of
th Carolina. The Child Welfare Con-
tant of the State of South Carolina was
tacted this week. She told us that as
had worked with the State Department
peratively from the very first, that no
iculty was expected in granting the
ense. However, this could take a mat-
of weeks. We must file a simple form
h the Welfare Department, secure
arance from the sanitation and fire
artments on the cottage, the house-
ents will have to pass a medical exam-
tion, a list of Board Members will have
be submitted, and a financial report is
uired. Also, the Child Welfare Con-
ant will have to make a visit to the
e to inspect the building. At this writ-
we anticipate no difficulty. Please
y that none will be experienced, and
the license will be granted without de-
The prospective houseparents will
some of their furniture if the ones
ve are selected. This will mean that
furniture will have to be purchased
the home to start with. This will cut
down some of expenses. Buying the additional furniture will only take a matter of a few days.

After the cottage, houseparents, license, and furniture can come the CHILDREN! It is for the children that all the work has been done and the money given. As this endeavor grows, with the Lord's blessings, we hope to be able to care for many children. With one cottage only at this time, the number of children who can be accepted now will be small. We would be happy to have churches of Christ, elders, ministers, and other interested Christians call to our attention children who need a home. We know that there are many more children needing a home than there are children for whom we can presently care. Please be assured, however, that we will do the very best we can to meet the needs as they are presented now and in the years to come. You should write: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, South Carolina 29150, if you know of children who should be called to our attention.

The contributions to this work are most liberal. Donations have been running around $1,500 per month of late. These funds are needed to operate the home, to pay for the cottage just recently completed, and then to expand this work. We are grateful for every cent that has been given, and for the interest in the care of orphan children that these donations indicate. Please continue your liberal contributions. Donations can be sent to: Southeastern Children's Home, Inc., c/o Mr. Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, South Carolina 29150. If just 100 congregations gave, in addition to the present contributions, $25 per month for one year, the cottage just built could be paid for. Will you encourage the congregation where you worship to have fellowship in the care of homeless children in the Carolinas?

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Malaysia. Kenneth Sinclair reports: "The church in Seremban (Malaysia) appointed brethren M. A. Daniel and S. M. Gnanam on June 13, to serve as bishops, becoming the first congregation in Malaysia to have an eldership. On the same date the church dedicated its own building, which was purchased at a cost of $11,333.34 and was paid for largely by Asian Christians." The church was started in Seremban in 1965, and the Sinclairs are now working with it. The report continues: "Today the congregation conducts services in Chinese, Tamil, and English. The average attendance for the first five months of 1971 stands at 118. The congregation has 103 members on its roll and 74 per cent of this number are regular in their attendance. A program of Bible correspondence studies is also being conducted and to date 1,722 have graduated. The church has an average of five meetings each year."

Robbery. The Kenneth J. Wilkey family, who are in their tenth year in the Philippines, were the victims of armed robbery on May 23. "Five gunmen looted their house of about $800 in cash and goods, mostly electrical appliances. Their entire collection of colored slides for fifteen years was also lost. The family was unharmed and many of the stolen articles have been replaced by Christians in the Philippines." Wilkey also serves as director of Philippine Bible College.

Bible Class. Last month we carried a notice that the Madison church was starting a new television program called "The Amazing Grace Bible Class." A news release, dated June 18, says, "The first telecast of the 'Amazing Grace Bible Class,' conducted June 16 at the Madison Church of Christ, was attended by 3,000 persons, including city and state officials." After the class, Ira North, who is the speaker on the program, announced
that approximately $12,000 had been co
tributed to help finance this effort follo
ing the first session. The class is vide
taped on Wednesday night preceding t
Sunday morning showing.

Student Campaign. Thirty-five studen
30 from Harding College and five fr
Freed-Hardeman, are on an eight wee
campaign for Christ in Holland, Germa
and Italy. The group left Searcy, A
on June 5. Plans have been made f
four separate campaigns in Holland, thr
in Germany, and three in Italy.

A New Home. Foy E. Wallace, J
whose God-given ability to preach and d
fend the faith once delivered is unsu
passed, writes: "Our friends everywhe
will be glad to know that it has been ma
possible for us to acquire a cottage ho
in the hills of the Hilltop Acres, adjac
to the townsite of Black Rock, Arkans
....The acquisition of this cottage ho
in the foothills of the Ozark mount
range provides for us a permanent re
dence from which we may go and come. I
shall continue to preach in meetings ev
rywhere I am needed and called, and pr
fer the shorter engagements within t
year, rather than long-range engag
ments. Numerous churches desire t
four or five days meetings between th
budgeted far-ahead scheduled meetin
and I shall be situated to meet such c
mands." Brother Wallace's new addre
is Black Rock, Ark. 72415.

Fire. A letter from E. R. Mo
states, "Tennessee Orphan Home h
suffered a tremendous loss in the burn
of our gymnasium, laundry, laund
equipment, sewing room, sewing m
chines, etc....The Home carried $50,
insurance on our loss, and it will c
$250,000.00 to rebuild, which means
will be necessary for us to raise $200,
as quickly as we can and completely r
build our facilities." Moore is super
tendent of this home, which is located
Spring Hill, Tennessee.

CAROLINA CHURCH NEWS

ORTH CAROLINA NEWS

EW CONGREGATIONS

ARMON CALDWELL, Reporting: Sev-
al brethren both from S. Main and S.
rk churches have planned for and
rked toward the beginning of a new con-
gation of the New Testament church in
s area. They will begin worshipping
t Sunday, July 18. The church will
et for the present time in the Modern
int and Supply Co, that is operated by
ther Todd, faith-member of S. Main.
and his family are to be a part of this
v congregation. It is in King, N. C.,
suburb of Winston-Salem, about 12
les north of the downtown section. We
very happy for this, and congratulate
encourage these brethren. Robert
f is to be the regular local preacher
re.

LIFFORD S. DAVIS, Reporting: By the
p of God and many concerned congrega-
ns, a new congregation was established
Siler City, N. C. during our Crusade
rt. This newly established church be-
with 12 members and 21 in attendance.
members will worship in our class-
m until a place to rent or buy is lo-
ed. We hope one of these opportunities
l present itself very soon. Here is
re our classroom is another blessing
the work. It will seat 40 to 50 people
nfortably. It is equipped with central
t and air-conditioned. Brother Delmar
Condichie and brother Davis will be the
isters. Brother Davis will work very
sely with brother McCondichie to see
the congregation will not be lacking
nything as far as teaching and training
oncerned. However, this newly estab-
ed congregation needs financial assis-
e in order to purchase property to
d a meeting house. So, if you read
information and know of someone or
gregation that can help, please inform
them about this work. The Siler City Church of Christ is a very well balanced church. It starts with five men in it. Many small congregations in North and South Carolina cannot say this. Usually, the minister, if it has one, has to do everything due to the lack of men.

This is the first time the Bible Crusade has gone into a city with no congregation at all. All other times, there was a (what we call) white congregation in the city. There was not a Church of Christ in Siler City, but thanks to God, there is now and it has a good field to work in. Many have been taught the truth in the school and with a little encouragement and patience, we believe many more will obey the gospel.

WILLIAM E. GLOVER, Reporting: A new congregation of the Lord's church has been established in Washington, N. C. I don't know all the details yet, but the preacher is from Nevada, and they are meeting in the VFW building presently. Let us pray for this work.

J. D. PARKER, Reporting: Carl Martin and family, and hopefully others, will meet this Sunday, (July 18) at 1331 W. Pine Street for the first time as a N. T. church in Mt. Airy. Carl and family met with us last Sunday preparatory to working out details for the worship today. Chairs have arrived, communion supplies, song books and even our old pulpit stand are in place and ready for use today.

The church will be referred to as the W. Pine St. Church of Christ. W. Pine St. is highway 89, which intersects 52 bypass. The building is located west of the exit off 52 on 89. If you have the opportunity why not visit with the brethren there and help encourage the work. A meeting with Charles Scott of Olnoy, Md., is scheduled for Aug. 13-20. More information about this will be announced as the time approaches. Advertising via radio and newspaper will acquaint the people of Mt.

Airy with the church, and with the move of the Thurman Carter family to the city will add strength to the work. Brother Carter was a former member at Warners, but has been in the Southwest in educational work. He will serve as principal of one of the Mt. Airy schools. Let's continue to pray for this effort and sacrifice a little more of our time, energy and wealth that we may also grow and look to other areas to establish the Lord's church!

DEAF WORK

H. S. WHITTINGTON, Reporting: SUCCESSFUL WORKSHOP IN WINSTON-SALEM. The Ninth Annual Deaf Workshop was held in mid-June at the South Fork Church of Christ in Winston-Salem. The out-of-state attendance was disappointing, but the quality of the workshop was wonderful! Each day of the workshop was different as new and different subjects concerning the Teaching of the Bible was held and then a period of open discussion. The speakers gave well-prepared talks and those participating in the discussions presented very interesting questions, reflecting the concern that many have for the deaf Christian and the teaching of the untaught. Main topics were discussed by James Tollerson, Greensboro, N. C.; Paul Vining, Huntsville, Ala,; Larry Helms and Carolyn Eldridge, Winston-Salem, N. C.; Leander Moore, Knoxville, Tenn.; John Kessler, Hickory, N. C.; and Charles Parker, Burlington, N. C. Plans for the next workshop are that the site will be Nashville, Tenn. at the Central congregation the early part of the summer of 1972. Brother Billy Leavell will be sending out the information about this.

DEAF WORK IN LEXINGTON

On the sixth of June, deaf Christians from Winston-Salem and other cities met with the Lexington church for the purpose of establishing a service to the deaf there. Interest among the hearing has remained very high. Eight members from Sou Fork have moved there to worship a work with that congregation of Saint About a dozen of the Lexington folks ha been coming to the filmed lessons in t signs and plan to have a class start Lexington the second week in August. S. Whittington will be teaching this cla and it will be open to all who wish learn to communicate with the de Mark Kelly, eight year old son of broth and sister Jim Kelly has been doing t interpreting and is doing an excellent wo for the Lord. Mark is to be commend for this fine work, especially is this d ficult for a very young person.

NEW BUILDING UNDER CONSTRUCTION

...At South Fork in Winston-Salem wo has begun on the new wing to the pres building. When this is completed the d will have a nice, new place to study a worship. The room will be spacious a well suited for the services. We tha God for the many blessings that He ser our way.

SOUTH CAROLINA NEWS

Orangeburg

HOWARD SPARKS, Reporting: Wa Jones is now preaching for the church Chester. The brethren there hope to outside support, perhaps from Charlo Avenue in Nashville, and have him as fu time minister. He was going to be liv there temporarily anyway and so we be using him immediately on a part-ti basis.

The church here in Orangeburg is lo ing for a man to begin full-time work the place of Cecil Bradley who has signed effective August 1st or at a mu ally convenient date. Jackson Park Nashville and Shandon in Columbia supporting the work here. We prefe man who has some experience and p ferable two or more successful preach tours.

We have two young couples from Hard

(see page 15)

WE FAILING (cont'd.)

harmony of Christianity was in fact, g exalted. May we ever uphold the 1 of God with all of our will and ngth.

heastern Children's. . . (cont'd.)

hope for wonderful developments in the next two months. Please pray this work. We will keep you informed ır progress and needs.

. NEWS . . . (cont'd.)

ege, and a young girl also, here for summer selling Bibles. Twenty-four r young people are in the area working er their supervision. Ed Pennington, of these men spoke for us today, and Adams, another of them, taught more oughly a local young lady and baptized tonight.

ıy your supplies from:
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OPPORTUNITY FOR UNITY (cont'd.)

and were assisted by several members of the church at Augusta Road. Charles Garrison has left for a meeting in Canada but Randy Lawless will continue working with Augusta Road until Septmeber. Five hundred calls were made with 280 people contacted. Thirteen home Bible studies were set up with seven of these still active. Ten studies still remain to be worked. One member of the church was found who had moved in and 10 Bible Correspondence Courses are still active.

Augusta Road plans to send Jerry Westmoreland to the Cameroons in January for a short period of work. The S. C. Lectureship will be held at Augusta Road the first of November and the World Mission Workshop in 1972.

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CAROLINA TEACHERS' WORKSHOP

August 20 and 21, 1971

Keynote Speaker - Dr. Jay Smith, Publications Director, 20th Century Christian
Editor, Nashville Christian News

Three Keynote Addresses - Friday, 7:15 P. M. "The Teacher's Task"
Saturday, 9:15 A. M.
Saturday, 1:45 P. M.

Classes for all departments - Preschool through Adult

Among the teachers will be: Burl and Evelyn Curtis, Greenville, S. C.
June Browning, Mullins, S. C.
Jimmie Snyder, Leslie Self, Jay Smith, Betty Cole,
Vance Weatherspoon all of Nashville, Tennessee.

Special classes - Art, Personal Evangelism, Teaching Women Classes, Men's Training Classes, and Curriculum Planning.

GENERAL INFORMATION:
- * Fees, no fees of any kind
- * All classes will be held at the Greer church of Chri
  1215 South Main St., Greer, S. C. 29651.
- * Time - Friday, 7:00-9:00 P. M., Sat. 9:00 A. M. t
  3:15 P. M.

YOUTH MEETING

Sunday afternoon, August 22, 1971

2:30 - Opening Assembly
2:45 - Alex Strachan, England, "Today's Youth."
3:05 - Jay Smith, "What Ails Our World."
3:25 - 4:15 - Panel discussion, Questions and Answers
4:15 - 5:30 - Picnic Supper and Entertainment

CAMPAIGN

August 22 - 29, 1971 - 7:30 each evening
Speaker - Bill Mead, W. Portsmouth, Ohio; Song leader, James Wiseman, Nashv

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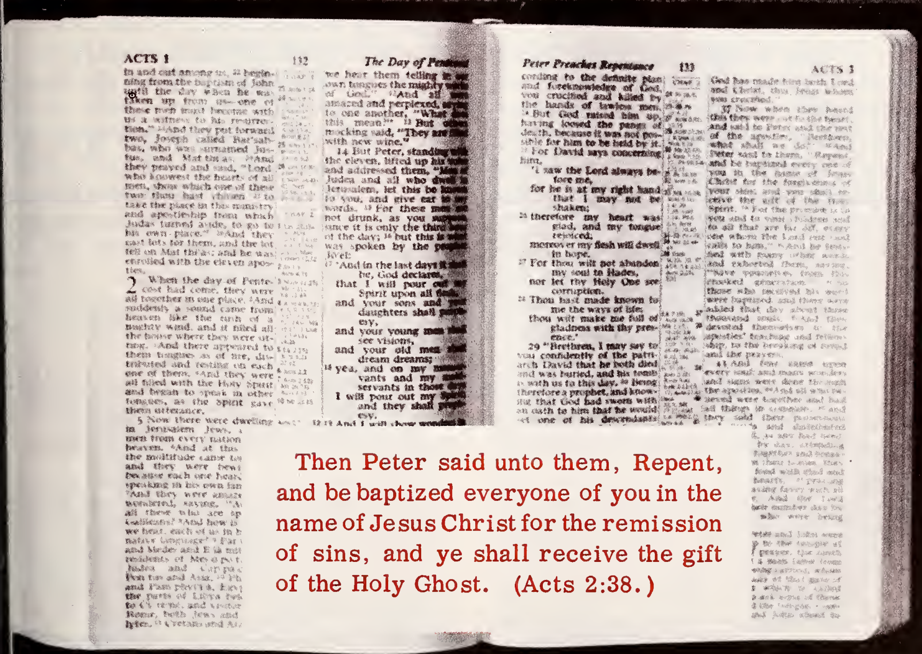
arolina CHRISTIAN

Vol. 13, No. 9, September 1971



Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

Photo by John W. Jones
Greenville, S. C.

PENTECOST—ALL OR NOTHING

Burl Curtis, Greenville, S. C.

The apostles had been commanded by Christ to wait for this day. It was the Lord's doing; they knew where it would happen but they did not know when. Jesus had said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:46-49.) Obediently, the apostles returned "unto Jerusalem from the mount of Olivet," where Jesus had ascended into heaven, "which is from Jerusalem a sabbath day's journey." (Acts 1:11, 12.) There as they waited, God made known unto them the time, the day of Pentecost, by sending the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you..." (Acts 1:8.) The day of Pentecost was fully come when this power came. (Acts 2:1-4.)

Will you consider four things which happened in Acts 2? (1) Peter's sermon; (2) the answer to the hearers' question, "Men and brethren, what shall we do?" (3) the action taken by those who gladly received Peter's word; (4) the result of this action. The evidence for one is the evidence for all four. They all took place at the same meeting, the same day, in the same city, under the direction of the same apostles who were guided by the same Holy Spirit. To reject one is, in fact, to reject all.

What is the proof of Peter's sermon? He had only one theme which he clearly states in his conclusion, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.) The proof of Jesus is overwhelming.

1. Moses - "A prophet like unto me... him shall ye hear." (Duet. 18:18, 19; Acts 3:22, 23.)
2. David - The Holy One would not see corruption. (Psalms 16:8-11; Acts 2 : 25-28.)
3. Angel of the Lord - In Abraham's seed would all the nations be blessed. (Gen. 22:15, 18; Gal. 3:16.)
4. Isaiah - "Behold, a virgin shall conceive, and bear a son..." (Isa. 7: 14 Matt. 1:21.)
5. Joel - "Whosoever shall call on th name of the Lord shall be delivered..." (Joel 2:28-32; Acts 2:15-21.)
6. God - "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.)
7. Jesus - "Repentance and remissio of sins should be preached in his name beginning at Jerusalem." (Luke 24:47.)
8. Holy Spirit - "They... began to speal ...as the Spirit have them utterance. (Acts 2:4.)
9. Peter - An apostle guided by the Hol Spirit. (Acts 2:14.)
10. The eleven other apostles - They al stood with Peter. (Acts 2:14.) What powerful scene of endorsement!

(see page 14)

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Howard Winters, Assoc. Editor

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THEN PETER SAID...

Howard Winters, Duncan, S. C.

Standing up with the other apostles of Christ, Peter, on the day of Pentecost, preached a powerful sermon in which he showed that Christ (and all that was connected with Him) was the fulfillment of Old Testament expectations. The Old Testament promised redemption. Man longed to be redeemed. Christ was the promised Redeemer. But Israel's leaders, with the help of Roman authorities, had taken "and by wicked hands... crucified and slain" the Son of God. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37.) "Then Peter said!"--that is, Peter gave the answer to he question, "What shall we do?" Peter was to announce the plan of salvation, God's scheme of human redemption, and or the first time in the history of the world, Peter assured his hearers, the plan was now to be in full operation. "Then Peter said unto them, Repent, and be baptized every one of you in the name f Jesus Christ for the remission of sins, nd ye shall receive the gift of the Holy Ghost." (Acts 2:38.) That which the Old Testament had promised all down through the ages was now to become a reality: inful man was given the plan whereby he ould be redeemed!

1. The apostles' authority. Our attention here is centered on Peter, but when e spake, he spake for all the apostles. What one said, all said; and all that was aid became "the apostles' doctrine" Acts 2:42.) But by what authority did eter (and the apostles) announce the plan f salvation? Did he speak for himself? id he give the opinion of the whole group? r did he speak for God? This question akes us back to the personal ministry of esus. He chose twelve disciples (later become apostles) to train for the orld's greatest work, the task of revealing the divine scheme of redemption to all responsible creatures of the earth. He taught them in many different ways that His work would be left in their hands. He promised that the Holy Spirit would be with them (John 16:7), would guide them (John 14:26; 16:13), and would speak through them (Matt. 10:20; Acts 2:4). He vested in Peter (Matt. 16:19) and the other apostles (Matt. 18:18) the right (authority) to bind and loose on earth. He knew that He would die on the cross, be buried, rise from the dead, and ascend back to heaven. Who then would do His work? Who would announce and proclaim the purpose of His death. Jesus left this work (and all the authority it took to complete it) in the hands of His apostles.

2. The apostles' commission. When Jesus arose from the dead He told the apostles that He had been given all power (authority) in heaven and in earth (Matt. 28:18-20), and by that authority He commissioned them, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) In the Lord's own words to His apostles, John gives the purpose of their work: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:23.) Thus the mission of the apostles was to announce to the world the plan whereby sinful men could receive the remission of their sins. Jesus was sending them to set in operation God's scheme of human redemption--the system that had been planned and promised all down through the ages. Never before had eye seen, nor ear heard, nor had it entered into the heart of man (1 Cor. 2:9, 10) the things which the Lord was now authorizing His apostles to make known to all the world.

3. The apostles as ambassadors. The apostle Paul wrote: "To wit, that God

(see page 13)

UNTO THEM...

Harmon Caldwell, Clemmons, N. C.

Just a very few days before the Lord Jesus Christ was taken to the hill of Calvary, there to be crucified, He was welcomed with great rejoicing and honor as He rode into the city of Jerusalem. During the week following His enemies confronted Him and were severely refuted, rebuked, and defeated. One of his closest companions subsequently betrayed Him, His jealous antagonists perpetrated His arrest, He was unjustly tried and condemned, and in turn was nailed to a cross. For the joy that was set before Him He endured the suffering, thought nothing of the shame and disgrace He underwent, and thus gave His life in order that human redemption be procured. (Heb. 12:1,2; Phil. 2:7-11; Eph 1:7.)

Some weeks later on that annual festive occasion called Pentecost, at which time Jews from every nation under heaven were present to engage in the activities conducive to the observance stipulated under the law of Moses, the apostles of Christ stood before that multitude, speaking as the Holy Spirit gave them utterance, and declared plainly that, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also knew: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:22-24.)

The same throng which had rejoiced at His entrance into Jerusalem with ecstatic adulation, and which, only a few days afterwards had cried, "Crucify him, crucify him!" were now in full realization of the heinousness of their crime. Their remorse was profoundly intense; there was agonizing fear of punishment. They were, in the words of Luke, "pierced to the heart." In despair they "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Yes, what shall we do? What can be done? How can we be rid of the guilt and relieved of the consequences of this horrendous deed?

That they were convinced of Jesus as the Son of God is apparent. They would have cared little for what they had done i they were yet unbelieving. Good riddance indeed, would still have been their attitude. But now they realized their crimina act. They had crucified the Son of God who was risen, and who now is reigning with God!

Yes, they believed or they would not hav registered the alarm that they did. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesu Christ for the remission of your sins, an ye shall receive the gift of the Hol Ghost." To these who had slain th Christ, but who in turn, believing now wh Christ is and what they had done (murde in itself is sin; they'd not only committe murder, but had murdered the ver Messiah they had anticipated for centuries, the Redeemer, the Savior of th world!), Peter said, "Repent and be bap tized," in the very name of Him whom they'd killed!

Jesus, before He departed, commande men to believe and to be baptized. (Mar 16:16.) The people whom Peter was ad dressing believed. But the apostle kne that whatever faith they had was insuffi cient devoid of repentance of their wicked ness, and without obedience to the Lord' command to be baptized in His nam Their forgiveness was predicated upo compliance with this order.

To all mankind salvation is offered. Tim. 4:10.) Unto them Peter said, "Re pent." Unto them on Pentecost he sai "Be baptized." Unto all men the sam

(see page 14)

REPENT...

William H. Love, Wilmington, N. C.

First, let us note a few definitions given in connection with the word here translated "repent." Adam Clarke writes, "The verb metanoeoo is either compounded of meta, after, and noein, to understand, which signifies that after hearing such preaching, the sinner is led to understand, that the way he has walked in was the way of misery, death, and hell. Or the word may be derived from meta, after, and anoia, madness, which intimates that the whole life of a sinner is no other than a continued course of madness and folly.... It was from this notion of the word, that the Latins termed repentance, resipiscentia, a growing wise again, from re and sapere; or according to Tertullian, ...restoring the mind itself. Repentance then implies that a measure of the Divine wisdom is communicated to the sinner and that he thereby becomes wise to salvation. That his mind, purposes, opinions, and inclinations are changed; and that in consequence, there is a total change in his conduct. R. C. H. Lenski writes, "In metanoein and metanoia we have one of the great concepts of the Bible. The word originally signified to perceive or to understand afterward (meta), i.e. too late: then it advanced to the idea of a later change of mind and thus came to mean 'repent.' But throughout the New Testament the word has been deepened to mean an inner change of heart that is decisive for the whole personality, one away from sin and unbelief with their guilt unto Christ, faith, and cleansing through Christ...repent here - turn wholly to Jesus as your Savior."

That the word here translated "repent" involves more than "regret" or "sorrow" for the consequences of sin, is seen in the Scriptures by a comparison of the metanoia and metamelomai in such passages as 2 Cor. 7:10 and the "repentance" of Judas in Matt. 27:3. But this difference can also be seen in the immediate context of Acts 2:38. Verse 36 shows clearly that they had sinned. Verse 37 pictures them as "pricked in their hearts," and the verses that follow indicate the drastic change in their whole way of life that followed. For this reason Alexander Campbell would have translated verse 38, "Reform and be immersed." J. W. Roberts writes in his commentary on this verse, "Repentance here means a radical change of heart, mind, and life - a change from a former rejection of Jesus to an adoption of his way."

Those who desire to understand the meaning of the word "repent" can readily understand if they but seek and inquire. However, to this writer's mind, this is much like the old adage, "Everybody wants to go to heaven, but nobody wants to die." We can all arrive at the meaning of the word repentance, but the different responses that we see often vary quite radically from that seen in this second chapter of Acts. Just as we are caused to wonder "if everybody does want to go to heaven," so also are we led to wonder "if all who claim repentance for themselves, have repented." "The proof seems to be in the pudding." Those on the day of Pentecost believed the Word so strongly that they ceased to think and do the way they had done before. Their whole perspective changed and brought forth evidences of that change in their living. There was a reformation involved in their actions...a drastic change took place rather than just a "regretting" of the consequences of their sin. They recognized and regretted that they had sinned, but the change went beyond this to a course of following God's will instead of their own.

Further, it should be noted that repentance and baptism go together. Lenski writes, "Repent" is plural, but "be baptized" has the distributive singular subject "every one of you." The two acts,

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AND BE BAPTIZED..

David Pharr, Rock Hill, S. C.

No doubt much of the difficulty people have in understanding the place of baptism in the gospel plan of salvation arises from the failure to fully recognize that baptism is an act of obedience to a Divine command--not merely an immersion in water. If we think only in terms of the physical act, it seems impossible that being immersed could be essential for the remission of sins. If we recognize, however, that it is a command of the Lord (who alone can save us and who saves those who obey Him, Heb. 5:9), baptism has an altogether different significance. The physical act of being immersed is not significant except as it relates to the submissive attitude of the heart (Rom. 6:17). When one's heart yields to the will of God, he will be baptized in the manner and for the purpose God's word requires. Baptism is no less and no more important than the Scriptures make it. When a penitent believer obeys this command he is baptized into Christ's death, being buried with Christ and raised to walk in newness of life (Rom. 6:3,4).

Baptism "in the name of Jesus Christ" pertains only to the New Testament, or Christian, dispensation. The baptism of John, while authorized by God and for the remission of sins, was intended only for the time of John's work in preparation for the ministry of Jesus and should not be confused with New Testament baptism (Acts 19:1-5). The New Testament of Christ became of force after He died (Heb. 9:16,17). Hence, New Testament baptism must be understood in the light of that which was preached and practiced after His death. Jesus' ministry to persons before His death (such as the palsied man, Mark 2:5, and the thief on the cross, Luke 23:43) was before His testament became of force. These examples, therefore, could hardly be used to determine the place of baptism in the New Testament plan of salvation.

In the teaching and examples which follow Jesus' death the essential place o baptism is made clear. There are no exceptions to the following Bible facts:

EVERY PENITENT BELIEVER WA REQUIRED TO BE BAPTIZED AN THERE IS NOT ONE INSTANCE OF PERSON BEING SAVED BEFORE H WAS BAPTIZED. (Acts 2:38; 8:12, 36f 10:47; 16:15, 33; 18:8; 19:5; 22:16.) Th reader is urged to study every case c conversion to determine the truthfulnes of this statement.

NO ONE WAS EVER BAPTIZED AFTE HE BECAME A CHRISTIAN. In the tex for example, it was unsaved sinners wh were told to be baptized (Acts 2:36,41 There is no authority for the notion th one may be saved now and baptized late Instead New Testament penitents wer baptized at the "same hour" (Acts 16:33)

IN EVERY MENTION OF BAPTISM AN SALVATION (OR EQUIVALENT TERM BAPTISM IS ALWAYS PLACED FIRS (Mark 16:16; Acts 2:38; 22:16; Rom. 6: Gal. 3:27; 1 Pet. 3:21.)

NO INFANT WAS EVER BAPTIZE Baptism is for persons who have bee taught, who have believed, repented a confessed Christ (Matt. 28:19; Mark 1 15,16; Acts 2:38; 8:37). If baptism we merely a church ordinance a case mig be made for infant baptism. Howeve New Testament baptism was "for the remission of sins." As infants have no sin there is no purpose in their being baptized.

NO ONE WAS EVER BAPTIZED IN AN MANNER EXCEPT IMMERSION. Th "went down into the water" (Acts 8:3 and were BURIED with Christ in baptis (Rom. 6:4).

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EVERY ONE OF YOU...

James W. Creech, Charleston, S. C.

The phrase "every one of you" in this verse certainly has reference to all of those assembled on this occasion. The people who were responsible for the death of Christ were already convicted of their crime as indicated by their plea in verse 37. Now, the apostle Peter directs every one of them to repent and be baptized for the remission of sins. Our emphasis here is to be placed on the phrase "every one of you." Who is included in this group?

First, let's go back to the Great Commission as given by our Lord. Jesus said, "Go ye therefore and teach all nations" (KJV) or "make disciples of all nations" (ASV). (Matt. 28:19.) This simply means (1) that we are to preach the gospel and teach people; (2) to "disciple a person"--to lead that one to become a follower of Christ, to be a learner in his school, to be obedient to his commands, to become a Christian. "To make disciples" or "teach all nations" means to give all kinds of instruction for entrance into the church of our Lord. Salvation, then, according to this passage, is offered to all. It is clear that the only stipulation is that one possess an obedient faith (Mark 16:15, 16). It matters not what his nationality or race or social standing might be.

Secondly, we are taught through the scriptures that "all have sinned and come short of the glory of God." (Rom. 3:23.) Since all of us have sinned, we stand in need of some redemptive power. That power is found in the blood of Christ (Rom. 3:24, 25). Then, Paul seems to settle the argument once and for all when he says, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." (Rom. 3:29.) This verse indicates that God is over all men, and that all men can come to Him.

Third, we learn from the experience of the apostle Peter that "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35.) Cornelius was a Gentile and needed to be saved. Later, Peter wrote the following: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to you-ward not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) The apostle Paul said that with God "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." (Col. 3:11.) In other words, in Christ there are no distinctions of the flesh--no distinct nationalities or states. By the law of Moses, all had to be circumcised and become as children of Abraham or Jews, to become the people of God. National and social barriers cannot be where Christ is. In Acts 17:30 Paul states that God "now commands all men that they should all everywhere repent." Jesus reiterates a message of the prophet Isaiah, "And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6:45.)

Fourth, we can be sure that when Peter said, "every one of you" he was referring to every one who did live or would live in the Christian age. The very fact that God gave his son because he "so loved the world" is evidence that God's arms are open to all of those who will obey. (CF. John 3:16.) The gospel that is carried to the masses is a report, a report that is divine in origin, unique in its character, authentic in facts, authoritative in its statements, marvelous in its declaration, and addressed to every one of us. The "gospel" would not be "good news" if it did not apply to all! It is for the white, black, yellow, red, rich or poor-- for every one!

It can be shown conclusively that "every one of you" in Acts 2:38 applies to all to

(see page 9)

IN THE NAME OF JESUS CHRIST...

J. M. Powell, Asheville, N. C.

In answer to the question, "Brethren, what shall we do?" (Acts 2:37,) Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins..." (V. 38.) What does the term, "in the name of Jesus Christ" mean?

No one believes the old saying, "There's nothing in a name." Names stand for things. There is in a name all that there is in the thing designated. A great thing makes a great name. In the sphere of religion Jesus Christ stands in the supreme place. The things that preceded him have been given new significance by him. The things that proceeded from him partake of his significance and glory. The name of our Lord stands for character, unity and authority.

To do a thing in the name of a person is to do it by the authority of that person. In so doing you give honor to that individual and accord him highest respect. You thus become united with him in the thing that you are doing. To baptize in the name or by the authority of Jesus, one must have authority. In Matthew 28:19 we note that Jesus authorized his disciples to go, teach and baptize for the remission of sins. On Pentecost as recorded in Acts 2, the apostles did for the first time what Jesus authorized them to do. It should be pointed out that whatever is done in the name of Jesus Christ is done in the name of the Father, the Son and the Holy Spirit. Whatever is done in the name of one is done in the name of the other.

Some years ago the writer baptized a person and only said: "I baptize you in the name of Jesus Christ, for the remission of your sins." After the service, a brother in excitement came to me and said: "You did not use the proper baptismal formula." When David Lipscomb was editor of the Gospel Advocate, a reader wrote asking: "Is it essentially necessary in baptism to say, 'I baptize you into the name of the Father, Son and the Holy Spirit?" Lipscomb answered by saying, "We know of no necessity for saying one word in baptism to render it valid. We have no intimation in the Bible that there was any formula repeated, nor do we believe there was. The believer made known his faith in Christ; was taken upon this confession or declaration of faith and baptized.... The repeating of the formula is a declaration of what is done, but it is not essential to the doing.

"All that a Christian does, is or should be, in the name of Jesus. If a Christian were to take a person who declared his faith in Christ and baptize him without uttering a word, it would be a valid baptism. There is no harm when you do a thing in telling what you do, save as people come to attach a virtue to words spoken, not to the submission of the individual to the Lord. The formula is only telling what you are doing. The Lord knows without being told; the subject knows, if a proper one; the administrator knows what he is doing; and most intelligent believers know. It may be well to tell the audience for the benefit of the ignorant hearers, but it certainly is not necessary to the validity of the ordinance."

Baptism "in the name of Jesus Christ," is not only by the authority of Christ, it also means faith or reliance upon Christ for "the remission of sins." Therefore when one questions or belittles baptism, as set forth in the New Testament, one questions the authority and integrity of Jesus. What such a person needs is not baptism, but a living, dynamic, active faith in Jesus Christ as the Son of God. When one has such faith he will lovingly, faithfully and obediently do the will of Christ. He will fulfill every requirement of the Lord, and will do so without question. Baptism "in the name of Jesus Christ" is faith outwardly expressed. Some one has put it this way: "Baptism is faith objectified."

FOR THE REMISSION OF SINS

Billy Ringold, Charlotte, N. C.

There is nothing more vital to man's well-being than the solution to the sin problem.

It is sin that drives man from fellowship with God (Gen. 3:22-24; Isa. 59:1, 2) and burdens his conscience with guilt (Psalm 32:3, 4; 38:3-6).

It is sin that sets man against man, fills his heart with suspicion, resentment, enmity and violence. With the publication of every newspaper and magazine we see continued evidence of the power of sin.

Sin means "to miss the mark." It is a word picture of an archer standing before the target with bow drawn and arrow pointed. But when he lets go, the arrow deviates to one side, goes over, or falls short of the mark. When we fail to live up to God's will and purpose in our lives, we miss the mark, we sin.

Sin will keep us out of heaven (John 8:21, 24).

REMISSION

Sometimes when we receive a bill in the mail, a part of the printed form will read "please remit." This means "please send ayment for the debt." In our case, the ebt has been paid by another, Jesus our avior. Remission is the cancellation or elinquishment of a claim or debt. It means to forgive, pardon, and exempt om payment or punishment (Matt. 6:27).

It is the blotting out of the records of in laid up against us (Acts 3:19). "Their ins and their iniquities will I remember o more" (Heb. 8:12; 10:17).

Remission of sins means to be justified, bsolved of all guilt, and restored to one's rmer status as though he had never nned. It produces peace with God, ace with self, and a joyful heart (Rom. 1, 2).

OR

The word "for" is translated from a eposition that denotes "entrance into" something. It suggests direction. In this case it is toward, unto, the remission of sins.

"For the remission of sins" is used twice in the New Testament. Once it refers to the death of Christ as the expression of God's grace in granting man the means of having the remission of sins. Jesus shed His blood "for many for the remission of sins" (Matt. 26-28). In Acts 2:38 it refers to man's response to that grace in order that he might enjoy the blessings purchased by the blood of Christ.

"For" does not mean "because of" in this passage. No Bible student believes that Christ shed His blood because man's sins were already forgiven (Matt. 26:28). How, then, can we interpret the same statement in Acts 2:38 to mean that we are baptized because our sins are already forgiven?

Christ shed His blood for us for the remission of sins. Now if we enjoy this great blessing, we must respond in faith and obey His word.

EVERYONE OF YOU . . . (Cont'd.)

the exclusion of none. Notice verse 39, "For to you is the promise, and to your children, and to all that are afar off..." The promise here mentioned was to all, meaning the whole race. The expression "afar off" simply meant those in other lands. The Gentiles are sometimes clearly indicated by the expression "afar off" (Eph. 2:13, 17), and they are represented as having been brought nigh by the blood of Christ. When Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28), his plea and promise was universal. He is speaking to everyone who will listen and come. How consoling it is to know and understand that God's merciful grace is extended to everyone who will obey!

AND YE SHALL RECEIVE...

Larry G. Walker

Often to get a clear picture of any subject simple questions may be asked to provoke thought.

1. WHO will receive? Those who have genuinely repented and have been baptized in the name of Jesus Christ. Only the sincerely obedient may receive the blessing of the Holy Spirit. (Eph. 1:13, 14.)

2. WHEN will they receive? Our words here look forward. One cannot expect God to live in him (1 Cor. 6:19) unless he has repented and been baptized. Actually, the verb here is future in the same sense as it is in Mark 16:16, "He that believeth and is baptized shall be saved." Just as one is saved when he is obedient, so one receives the Holy Spirit when he is saved.

3. WHERE will they receive? They will receive the gift of the Holy Spirit in their hearts. Galatians 4:6 says, "...God hath sent forth the Spirit of his Son into your hearts." Since the Spirit is sent into our hearts, he makes his dwelling place there (Rom. 8:9, 11). Then he is referred to as the Spirit of Christ in the Christian. (Rom. 8:10.)

4. WHY will they receive? Because they need his power (Rom. 8:13), his guidance (Rom. 8:14), and his help (Rom. 8: 26). He comes as a promised blessing of God (Acts 2:39), and God is not unfaithful to his promises (2 Peter 3:9). Many Christians today are spiritually weak because they do not have a greater sense of God's Holy Spirit within them. As a reason for fleeing fornication and other sins Paul instructed the Corinthians that to defile their bodies was to defile the dwelling-place of the Holy Spirit (1 Cor. 6:18-20). What a motivating power for godliness within us!

5. WHAT will they receive? The gift of the Holy Spirit. I take this to be an appositional genitive, which means, the gift which is the Holy Spirit. The same construction is often expressed in English; for example, "The commission gave th
Society the gift of $2,000." It is abundantly apparent that the Scriptures teac
that the Holy Spirit lives and dwells withi
the Christian (1 Cor. 3:16; 6:19; Rom. 8
9; Titus 3:5, 6; Eph. 1:13, 14; Gal. 4:6).

The Promise of the gift of the Holy Spiri
was not just an extension of Jewish theology at the time of Christ. His is th
power within us to propel us through fait
to greater heights of glory. The Spirit'
instrument, the written Word, provide
the guidance, comfort, and discipline fo
the faithful Christian. May we conclud
by using the words of 2 Cor. 9:1
"Thanks be unto God for his unspeakabl
gift."

REPENT . . . (Cont'd.)

however, go together in the case of adul
(Lenski's Lutheran heritage can be se
in this last phrase, WHL.) and all diff
culty disappears when we properly co
ceive of them as a unit. Let us not se
arate them. "There can be no val
reason for not connecting both repentan
and baptism with the remission of sin
Both repentance and baptism are 'for r
mission of sin.' Luke 24:47 so states
the best manuscripts: preach 'repentan
for remission of sins unto all nations."

With these two thoughts so linked t
gether in this verse, and with the radic
changes that we see evidenced in the liv
of the people of this chapter, let us be
people who not only emphasize the ne
essity of baptism for remission of si
but let us be known also for our true r
pentance.

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GIFT OF HOLY SPIRIT

R. C. Walker, Sr., Charlotte, N. C.

In this generation the subject of the Holy Spirit has been used, misused, and abused. There are those who claim to have the Holy Spirit in much the same sense as the apostles and early Christians and claim to be endowed with the spiritual gifts even as those in New Testament times.

There is no doubt in my mind that the gift of the Holy Spirit is the Holy Spirit himself. There are those who do not accept this. Some believe this is a gift given by the Holy Spirit and in Acts 2:38 the gift of the Holy Spirit is salvation; however this has already been given as a result of the sinner's obedience to the commands given. As we read Acts 10:44-47, Peter and those with him, were amazed that the gentiles likewise had received the gift of the Holy Spirit (vs. 45) and in verse 47 he asks the question, "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?" Gift in verse 45 is same as Holy Spirit in verse 47; this is also borne out in Acts 11:17. This is the second case of Holy Spirit baptism, the first being recorded in Acts 2, and is likewise spoken of as the gift of the Holy Spirit. Does every Christian receive this gift? Not in the same way, nor sense the apostles received it in Acts 2, nor the recipients in Acts 10. The miraculous gifts were to end, and those endowed with the ability by the Holy Spirit to perform miracles would also cease to have these powers. This would be when the full truth had been revealed and confirmed. There would be no further need for such, and there is no need for such today.

Do we, children of God, today have the Holy Spirit? In Galatians 3:2 Paul asks them if they received the Spirit by the works of the law or by the "hearing of faith." This certainly implies, in fact it just teaches, that the Spirit could be and was received by the hearing of faith. In 1 Corinthians 3:16 we have, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you." Does not this have reference to the Holy Spirit? Some may say, "But this is speaking of the church." Well, what makes up the church? How can the Spirit dwell in the church without dwelling in the Christians that compose the church? In 1 Corinthians 6:19, 20, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." Does not this say the Holy Spirit dwelt in them? Is not this letter addressed to the church at Corinth, to those called to be saints, with all that call upon the name of the Lord in every place? Are we called to be saints? Do we call on the name of the Lord? If we are saints, and if we call on the name of the Lord then this letter is also for us. The word of God teaches me that the Holy Spirit is in Christians or children of God. And according to Galatians 4:6 is limited to children of God. Certainly, it would seem that the Holy Spirit dwells in Christian manner as the Spirit of Christ spoken of in Romans 8:9-11 where the Spirit, the Spirit of God, and the Spirit of Christ seem to be used interchangeably.

Finally, let me say that I do not really care about the "hows" of the matter. I am interested in what the Bible teaches on the fact that the Holy Spirit dwells in Christians. If God had wanted us to have known all the "hows," "whys" and "wherefores" He would have revealed them. I want to make it exceedingly clear that the only way we can learn about God, Christ, the Holy Spirit, and any other subject pertaining to salvation, how to live to please God, and finally die and go to heaven, is through God's word. Every thing that we need to live the Christian life is revealed

(see page 14)

Southeastern Children's Home News

HE IS NOTHING BUT A LITTLE BOY

The article below came to our attention from Howard Winters, Associate Editor of the Carolina Christian. The article appeared in the bulletin of the Duncan, South Carolina, church where brother Winters serves as minister of the Gospel. We commend the article to your careful reading and prayerful consideration.

"Listen son: I am saying this to you as you lie asleep with one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. Just a few moments ago as I sat reading in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

These are the things I was thinking son: I had been cross with you. I scolded you as you were dressing for school because you gave your face merely a dab of the towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

At breakfast I found fault, also. You spilled things. You gulped your food. You put your elbows on the table. You spread butter too thick on your bread. As you started off to play and I made for work, you turned and waved a little hand, and called, "Good-bye, Daddy." And I frowned, and said in reply, "Hold your shoulders back!"

Then I began all over again in the late afternoon. As I came up the hill road I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive, and if you had to buy them you would be more careful! Imagine that son, from a father! It was such a stupid, silly thing to say.

Do you remember, later, when I was reading in the library, how you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door.

"What is it that you want?" I snapped.

You said nothing, but you ran across in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither.

And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hand, and a terrible, sickening fear came over me. Suddenly, I saw myself as I really was in all my horrible selfishness, and I fel sick at heart. What had habit been doing to me? the habit of complaining, of finding fault, of reprimanding - all of these were my rewards to you for being a boy. It was not that I did not love you. It wa that I expected so much of youth. I wa measuring you by the yardstick of my ow years.

And there was so much that was good and fine, and true in your character. Yo did not deserve my treatment of you, son The little heart in you was as big as th dawn itself over the wide hills. All thi was shown by your spontaneous impuls to rush in and kiss me goodnight.

Nothing else matters, son. I have com to your bedside in the darkness, and have knelt here, choking with emotio and so ashamed.

It is a feeble atonement. I know yo would not understand these things if I tol them to you during your waking hours, ye I must say what I am saying. I must bur sacrificial fires, alone, here in your bec room, and make free confession.

And I have prayed God to strengthen m in my new resolve. Tomorrow I will b a real daddy! I will chum with you, ar suffer when you suffer, and laugh whe you laugh. I will bite my tongue when im patient words come. I will keep sayir as if it were a ritual: "He is nothing but a boy - a little boy!"

I am afraid I have visualized you as a man. Yet, as I see you, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I asked too much, too much!

Dear boy! Dear little son! A penitent kneels at your infant side, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curls, and, if it were not for waking you, I would snatch you up, and crush you to my breast.

Tears came: and heartache and remorse, and - I think - a greater, deeper love when you ran through the library door, and wanted to kiss me goodnight."

Would you like to have a part in caring for homeless children? If so, send a donation today to: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S. C. 29150.

THEN PETER SAID

. . . (Cont'd.)

was in Christ, reconciling the world unto himself, not imputing trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5:19, 20.) The word for "ambassador" here comes from a Greek word (presbeuomen, 1st. per. plur. pres. ind. of presbeuo) which means, according to Thayer (2nd. definition), "To be an ambassador, act as an ambassador." Webster's New Twentieth Century Dictionary (unabr., 2nd, ed.) says an ambassador is, "The highest diplomatic representative that one sovereign power or state can send officially to another." Since the apostles are the ambassadors of Christ, they are the highest ranking representatives heaven has on earth. They speak for Christ--their words are the words of Christ. Paul said, "If any man think himself to be a prophet, or a spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) What Paul says here of himself can be said of all the apostles. What they bound on earth is bound in heaven; what they loosed on earth is loosed in heaven. There is no appeal from their proclamations.

We must conclude then that what Peter said on the day of Pentecost was said by heaven's authority--the plan of salvation that is recognized and approved in heaven.

Someone has written of the apostles and their work in the following words:

'Tis told that, when our Savior left this world
To sit again in majesty above,
He met the angel Gabriel up there,
Who questioned him in rev'rence and in love.

"Dear Master," asked the angel, bowing low,
"Hast thou completed thy great sacrifice?"
"Yes, Gabriel," said Jesus; "That is true;
I've borne the agony; I've paid the price!

"Before I left, I organized a group
Of my disciples taught and trained by me,
Commissioned and commanded to proclaim
To all mankind salvation, full and free!"

But, Master, can it be that thou has left
To ordinary men from common clans
Thy kingdom's purposes? Suppose they fail!"
Our Lord replied: "I have no other plans!"

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UNTO THEM . . . (Cont'd.)

words are given. All have sinned and come short of God's glory. (Rom. 3:23.) Man today has not crucified the Savior as did the Jews of that day; but man today still is under bondage to sin and will suffer the consequences of it unless he is forgiven. Remission comes only when man complies with the same ruling. Jesus today is the author of eternal salvation unto all who obey Him. (Heb. 5:9.) Unto them long ago the rule was given for their remission; the same rule applies in this, the twentieth century!

GIFT OF HOLY SPIRIT . . . (cont'd.)

in His word. There is no need to meddle in things God has not revealed, nor speculation on secret things. God has told us all we need to know and more than we can perfectly accomplish. Were it not for His grace and mercy all of us would be lost, forever and eternally consigned to the lake of fire which is the second death. Obey the word of God, live it, teach it, do all that God has commanded and all things will work out just like God says they will, yes, verily even the Holy Spirit dwelling in us as a gift from God, and it will all conform to his will, which will is revealed in His word.

PENTECOST (cont'd.)

11. Luke - As the writer of the Book of Acts, he adds his testimony to the overpowering list.

12. The Holy Spirit again - He guided Luke as he wrote the Acts of the Apostles.

Now are we to think that Peter was exactly right as he preached his sermon convincing the Jews that Jesus was both Lord and Christ, and then disbelieve his answer to their question, "Men and brethren, what shall we do?" Who can disbelieve it? Not I. Has the Holy Spirit suddenly stopped guiding Peter as he answers, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"? (Acts 2:38.) Conscious of all this evidence, who will twist the scriptures to mean that the hearers were saved some time earlier and now are commanded to repent and be baptized for the remission of their sins? Any God-fearing person would be afraid to, because so little time could have passed from the conclusion of Peter's sermon, through the question asked by the hearers, to the answer given by Peter. After many words of exhortation by Peter, saying, "Save yourselves from this untoward generation, then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:40,41.) No vote was taken but rather "the Lord added to the church daily such as should be saved." (Acts 2:47.)

God, Christ, and the Holy Spirit would be guilty of great deception to guide Peter through the conclusion of his sermon, and then without one hint, let him go astray in announcing the terms of pardon and admission to Christ's church. This DID NOT HAPPEN. The record is true, and we plead with you to accept it.

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BOOK NEWS

oward Winters, Duncan, S. C.

Plain Bible Preaching--Vol. Two, by eorge DeHoff. Dehoff Publications, urfreesboro, Tenn. 37130. 98 pages. loth $3.50.

Wherever men know and love the truth e name of George W. DeHoff is a house- ld word. From the pen of this versatile an of God has come some of the best oks to come out of the movement to re- ore New Testament Christianity. In our dgment, his Gospel Sermons and Bible andbook are unsurpassed and Why We elieve the Bible is a faith builder second none. Many Christians around the orld (including this reviewer) eagerly vait his next contribution. And, when it mes, they are never disappointed. All s works are both constructive and in- ructive, and can be described as pro- undly simple and yet simply profound. e present book contains eight sermons ost of them preached during a meeting Smyrna, Tenn.), all burdened with a ea for the Bible as the revelation of d's will to man. Here is plain, pro- cative, powerful, persuasive preaching its best. Although it may never be own as the author's best work, none he s produced to date more distinctively splays the man. This is George DeHoff he is and as his friends know him--one n feel his heartbeat on every page. ery Christian will want this book. It uld make an unforgetable gift to any eacher.

lain Bible Preaching--Vol. One, by J. Marlin. DeHoff Publications, Mur - esboro, Tenn. 37130. 96 pages. oth $3.50.

his is the first book in a series under s title to be published by DeHoff. It ntains eight plain, positive, practical, riptural sermons. They are not only ightful and instructive to read, but they n be easily adapted to the use of any preacher, especially young preachers. We judge it to be the kind of preaching needed in order to build strong and faithful churches. Three of the sermons included are "If I Had Only One Sermon to Preach," "This I Believe," and "Unchanging Things in a Changing World." This book will whet your appetite to read everything its author writes.

Frank Van Dyke's Sermons, edited by E. Claude Gardner. DeHoff Publications, Murfreesboro, Tenn. 37130. 96 pages. Cloth $3.50.

The untimely death of Frank Van Dyke in 1963 brought to a close the earthly life of a useful and well known preacher, writer, and educator, and all who knew him (especially his former students at Freed-Hardeman College) will receive with both gratitude and enthusiasm this book of his best sermon outlines. E. Claude Gardner, editor of the book and now President of F-HC, says of him, "Brother Van Dyke was an exceptionally fine speaker and an able Bible scholar. He had power to make a difficult topic simple and he could organize material so that it could be easily understood. After brother Van Dyke had spoken on a theme it seemed that there was little else anyone could say or needed to say." We think you will agree with President Gardner when you have perused and used these 69 exceptionally fine outlines--outlines of sermons that desperately need to be preached in today's sin-sick world.

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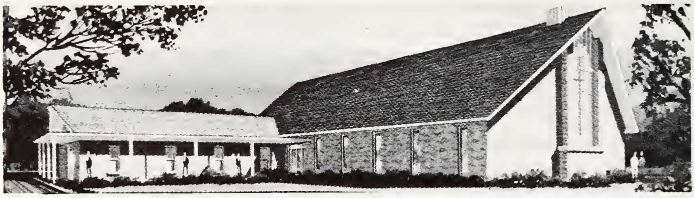

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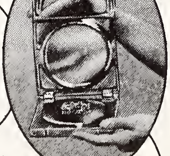

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HRISTIAN
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HENRY M.
AND
ULA DODSON

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TO WHOM SHALL WE GO?

Albert L. Bergeron, Raleigh, N. C.

No matter how great man's intellectual accomplishments may be in the years to come, he will always remain incapable of directing his own steps spiritually. The words of Jeremiah will echo through the centuries unchanged until time itself has ceased: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23.)

Man always has been and always will be lost without God. There is no way that he can know what is acceptable to God except through the word that God speaks. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8,9.)

God's message has come to us through his own Son, Jesus, who faithfully preserved it as it was given: "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49.)

Jesus faithfully transmitted this message to his disciples, who were to be the instruments through whom it would be conveyed to others. "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me." (John 17:7,8.)

The disciples were human, so they needed some help if they were to record and preserve this word without error. God supplied the help by giving them the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) This thought is emphasized again in John 16:13, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

If Jesus himself was careful to transmit His Father's word without changing it, how much more should we exercise care in dealing with it. Who are we to alter, or change it in any way; or how could we presumptuously add to it or take anything from it? Paul declared, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

The conclusion is easy to draw. God is the one to whom we must go. His Word is the sole authority in spiritual matters and is not to be altered. Any religious practice today which is not in harmony with God's Word, the Bible, did not come from God. The only authoritative standard of religion today is the Bible.

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JERICHO

BILL SMITH, Reporting: We had a wonderful workshop on teaching and singing in September with Burl and Evelyn Curtis. We recommend them highly.

The new budget here is $377 per week.

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JESUS: HIS MIRACLES AND SIGNS

Chuck McGhee, Mocksville, N. C.

Part One - Definition and summary of Jesus' miracles

The subject of miracles has fascinated men in the fields of religion, philosophy and science for centuries. The biblical accounts of miracles are a stumbling-block to the skeptic, but stand as a fortress for the believer in the defense of divine revelation. The miracles, however, are more than mere evidences to the Christian faith. They are that, indeed, but they also serve to enhance the effectiveness of the message or the messenger. No miracle was ever worked for its own sake. Every miracle that was wrought complimented and reenforced the divine message. The miracles of Jesus are no exception. We want to explore in this article the value of the miracles of Jesus and how they relate to the restoration of true Christianity today.

First, we need to ask, "What is a miracle?" If God had never worked a miracle, men would be asking, "Why didn't he?" or "Let him prove himself by doing so." But since he has, men ask "What is it?" or "Is it really what it appears to be?" These are good questions if properly motivated. It is the one who seeks hat shall find. However, there is a langer in making the question too hard! ristotle said, "As bats eyes are to the laylight, so is our intellectual eye to hese truths which are, in their own naure, the most obvious of all." The truggle of philosophers (and sometimes reachers) to define "miracle" fits well his proverb. The truth is often too obious for our intellectual ego. Thus, hat which ought to enhance our vision is he very thing that blinds. Let us consider ome of the well known definitions of miracle":

"A miracle can be defined as a transression of a law of nature by a particular volition of the diety." (Hume)

The difficulty with this definition is found in the word "transgression." This implies God does not honor his own laws. It is, thus, ladened with difficulty for the Christian who believes God is a God of order and invariable, who will not transgress his natural laws any more than he would his moral and spiritual laws.

C. S. Lewis offers a definition in his book, Miracles, which he acknowledges is "crude but popular," saying, "a miracle is an interference with nature by a supernatural power." This softens the objection to Hume but does not eliminate it.

More in keeping with the biblical view of miracles is the definition of A. T. Robertson in his book, Protestant Christian Evidences:

"Miracles are events beyond the ordinary course of nature occurring at the command or prayer of whom they are attributed."

Two conditions are necessary to qualify an event as miraculous: (1) It must be extraordinary, and (2) It must be at the command of the divine representative. It is not necessary to make miracles violate laws of nature, only that their character is such that it makes it obvious the divine being is involved. Nor do miracles arbitrarily occur. They occur at one's command. And it should be added that their purpose is always in keeping with divine revelation.

The whole significance of Jesus' miracles is not only that they were extraordinary events, but that they were done in obedience to him: "even the sea and the winds obey him." (Matt. 8:27.) The fact that the tempest was quieted was not the miracle, that would have occurred eventually regardless, but that they were quieted at his command! Further, this miracle, as others, had as its divine purpose to raise the question "Who is this?" (Mark 4:41.)

Let today's psuedo-divine wonder workers meet these three tests: (1) Are their miracles obvious, (2) Do they occur at command, and (3) Do they compliment divine revelation?

The New Testament defines miracles in a very simple, non-technical terminology. Four words are used to identify a miracle: (1) "SIGN" - (from greek semeion). This word is used by John to describe Jesus' first miracle of turning the water into wine, "this beginning of his signs did Jesus in Cana..." (John 2:11.) (Cf also Acts 4:16, 22.) A sign can be thought of as an event with a message signified (John 20:30, 31, Matt. 16:3; 12:39, etc.). (2) "WONDER" or a "PORTENT" - (from greek teras). This word brings out the unusual, exceptional or striking character of the event. Both "signs" and "wonders" were ascribed to false Christs by Jesus (Matt. 24:24). Paul uses both terms to describe events that accompanied his preaching of the gospel; "I will not dare to speak of any things save those which Christ wrought through me... in the power of signs and wonders; in the power of the Holy Spirit." (Rom. 15:18, 19.) (3) "MIGHTY WORKS" or "POWERS" (from greek dunamis). This word lays stress on the power displayed in the miracle. Matthew tells us, Jesus "began to upbraid the cities wherein most of his mighty works were done." (Matt. 11:20.) Herod Antipus said, "This is John the baptist; he is risen from the dead; and therefore do these powers work in him." (Matt. 14:2.) (4) A "WORK" or "DEED" - (from greek ergon). The most general of the terms and used more frequently than any of the other three in referring to Jesus' miracles. Jesus said, "...and greater works than these will he shew him, that ye may marvel." (John 5:20.) John the baptist, having heard the "works" of Jesus while in prison, sent and asked if he were the Messiah (Matt. 11:2-6).

The Bible would seem to answer the question "What is a miracle?" by saying "A miracle is an event making known to our natural senses, a power beyond the human level and has as an end a moral and spiritual value."

Miracles in the life of Jesus. Not until the commissioning of Moses did God choose to work miracles through human agency to display his authority and purpose. (See Exodus 1:17, 4:30 with Deut. 4:32ff.) It is in the life of Jesus, however, that we see miracles at a climax in the history of revelation in God's word. Never before in such a short time (three years), in such a small area (Palestine), by a single person (Jesus) have miracles been so prominent in history. Miracles were not uncommon in the early church, yet, it is only occasionally that Peter, John, or Paul are represented as miracle workers. That there were many manifestations of the Holy Spirit in the early church is certain, but these are not with great variety and frequency in any one man, as in the case of Jesus.

The miracles of Jesus defy any consistent categorizing. A survey reveals 36 detailed accounts of his miraculous events. Some have listed them as follows: Four times he demonstrated his powers over the processes of nature; turning water into wine, walking on water, and twice feeding a multitude. Five times he demonstrated his providential power; the stilling of the tempest, the coin in the fishes mouth, withering of a fig tree, and twice in a great draft of fish. 23 times he performed miracles of healing on a variety of afflictions. Three times he performed the miracle of resurrecting the dead. There are a number of other event of a supernatural character in the life o Christ, such as; his miraculous percep tion on many occasions (John 1:47ff), an events surrounding his birth, his baptism the transfiguration, crucifixion, resur rection, then his appearances and ascen sion.

The gospel writers tell us they hav not written the half of what should be told Many times mass healings are implie (Matt. 15:30, 31). And John concludes hi biography of Jesus with the statemen "There are also many other things whic Jesus did, of which, if they were writte

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"IS EGOTISM A SIN?"

Charlene Helton, Silver Creek, Ga.

A short time ago I was reading an article on "Is Smoking a Sin?" I gave this question a lot of thought and without a doubt I agree with the facts the article pointed out, but from this article arose many questions in my mind, one of which concerns an egotistical attitude. "Is Egotism a Sin?"

The word egotism itself means vanity, conceit and so on. We find in Job 35:13 "Surely God will not hear vanity, neither will the Almighty regard it." Think of the damage done by a Christian who is an egotist. The glory is being taken away from Christ and he and God are the only ones due glory, as we read in 2 Cor. 5:15, "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

When we think of sin usually we think mainly of the sins listed in Gal. 5:19-22, "Now the works of the flesh which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." It seems to me that the last three words in that sentence, "and such like," covers just about everything that a person could do.

What is there about egotism that serves Christ? It seems to me that it hurts Christ plus the influence lost if a Christian is seen acting egotistically by nonmembers. They are thought less of and thus have less of a chance to convert the lost soul.

Yes, with this evidence against egotism let us not forget to consider that egotism is just as big a sin as the ones listed earlier; not a small sin in any way! We are to be meek and humble as sheep, so let's try harder to serve Christ and keep his commandments. Let us not let our egotism take us to hell.

HENRY M. DODSON

G. F. Gibbs, Lawrenceburg, Tenn.

The subject of this sketch was born in February in the year of 1890. In 1911 he was married to Miss Eula Majors and they were blessed with three children: Ruth, Clarence and Oprail. Oprail passed away in California in 1967. In all there are now four grandchildren and nine great grandchildren.

In early life he joined in with one of the common denominations and was a consistent member until in the early 1920's when he obeyed the gospel and since that time, until failing health, he was busy trying to help his fellow-man to better know the Lord. For the most of his preaching life he largely supported himself working eight or more hours per day and at the same time studying, preaching, and doing personal work. His wife helped too.

Brother Dodson was one among the first converts when G. F. Gibbs started the first congregation in Greenville (Judson, now Edgewood). He was a conscientious student under Gibbs for some six years and in 1923 began to preach as opportunity permitted. Pursuing his worthy ambition to learn, he attended David Lipscomb College in 1928-29.

Back in South Carolina he was engaged by the Moore brethren and for nine years was with them and taught in homes, tents, and schoolhouses. It was during this period that he and other brethren began the work at Duncan which has proven to be

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LICENSE TO BE GRANTED SOON

The Southeastern Children's Home, Inc. is deeply grateful to the Carolina Christian for printing in each issue an article carrying news and material of an inspirational nature regarding the home. We thank God for men such as Burl Curtis, Editor, and Howard Winters, Associate Editor, who have befriended this work.

We are happy to report that Mrs. Mary Paul, Child Welfare Consultant for the South Carolina Department of Public Welfare, has visited the home and has said that everything is in order, and that the Home will receive its license shortly. By the time you read this article we hope to have the license in hand. This is a big step. Without the license we would not be permitted to operate. The license will permit us to operate a group home such as has been built in Sumter, S. C.

Brother and sister Warren Gregory, the houseparents, have now moved into the cottage. They are ready to receive children into their care. We are fortunate to have the services of such a fine couple.

The Southeastern Children's Home is designed to serve churches of Christ in North and South Carolina primarily. We now ask that brethren who know of children needing a home refer these children to us. This is the time to make application. If you know of children who need a home, please write: Mr. Hugh L. Palmer, 75 Nash Street, Sumter, S. C. 29150, for an application form. We want to fill the house with children just as soon as possible, and then to keep it filled. This is the purpose for which the house was built. This is the purpose for which you have given so liberally.

As a means of taking care of more children, the Board of Directors decided at their last meeting to investigate the possibility of caring for children in foster homes. We asked for couples to write us who were interested in being foster parents. We were impressed by the fact that several couples from North and South Carolina wrote to say that they were interested in this work. Before we can begin the foster care work in South Carolina, the home will have to employ a social worker, and secure a license covering this type of operation. Before the Home can begin foster care in North Carolina, it will probably be necessary or advisable for us to be incorporated in that state, employ a social worker, and obtain a license for this type operation. So, you see, we are faced again with certain definite procedures that must be followed, which were set up by the states for the protection of homeless children. We believe these rules are good. They will delay our beginning foster care in private homes, but will insure a careful and deliberate procedure in this area of work. Please be patient with us as we try, in months ahead, to go into foster care in private homes.

The New England Mutual Life Insurance Company of Boston, has issued an article entitled, "What Is A Girl?" We share it with you here.

"Little girls are the nicest things that happen to people. They are born with a little bit of angel-shine about them and though it wears thin sometimes, there is always enough left to lasso your heart - even when they are sitting in the mud, or crying tempermental tears, or parading up the street in mother's best clothes.

"A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves, yet, just when you open your mouth, she stands there demure with that special look in her eyes. A girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot.

"God borrows from many creatures to make a little girl. He uses the song of a bird, the squeal of a pig, the stubbornness

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QUESTIONS ANSWERED

Howard Winters, Duncan, S. C.

The first of the following questions was presented to us by B. A. Graydon of Greer, S. C. and the others we have summarized from sentiments expressed from different sources.

1. "For the benefit of a certain class and its teacher, please explain Joshua 24:3. The specific problem confronting them is how God took Abraham 'from the other side of the flood' when the Bible clearly teaches that he was at least the tenth generation after the flood."

The verse in question reads (in the KJV): "And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." The solution to this problem is found in the meaning of the word "flood." The part in question is rendered by the American Standard Version as follows: "And I took your father Abraham from beyond the River..." But in our conception the Revised Standard Version gives the correct idea as stated in the original. It renders the whole passage so as to clear up any difficulty (and I quote verses 2 and 3 in order to present the whole picture): "And Joshua said to all the people, 'Thus says the Lord, the God of Israel, "Your fathers lived of old beyond the Euphrates, Terah, the father of Abraham and Nahor; and they served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan, and made his offspring many. I gave him Isaac."'" Notice that in both the RSV and he ASV the "flood" is the "River." With his before us, there is no problem left. God called Abraham from the other side of the river.

The only question now is, which translations more nearly represents the original? Since I am no critic in this field, I quote the words of another. F. C. Marchant says, in The Preacher's Homiletic Commentary--Joshua, on the words, "On the other side of the flood": "'Nahar,' here used with the article, would be better rendered 'the river,' a term specifically applied to the Euphrates, which is indicated. Dean Stanley points out that 'the words so often occurring in Ezra, "beyond the river," and "on this side the river," though without the article, refer to the Euphrates.'" We conclude then that "from the other side of the flood" means "from the other side of the Euphrates River."

The whole passage has reference to Abraham's call from his homeland to a country God would show him. Abraham's original home was in Ur of the Chaldees. This was in Mesopotamia, the land between the Euphrates and Tigris Rivers. His call took him westward across the Euphrates and into what later became known as Palestine, the Land of Promise. God gave him that country for a possession, even though he himself never possessed it. It was a promise to be enjoyed only by his descendants. Probably as Abraham wandered through the land with his great possessions (a stranger to most of those he met), the people came to know him as the man from the other side of the water (or river). Since he had come west over both the Euphrates and the Jordan, they could have meant either river. Or they might have had no more in mind that a stranger from beyond the waters (meaning either the Jordan or the Euphrates or both). At any rate, the words have no reference to the flood in the time of Noah.

Incidentally, this expression probably explains the origin of the name "Hebrew." Abraham is first called "the Hebrew" in Genesis 14:13. Although the origin of the word is uncertain, most scholars seem to think that it is derived from a word meaning "beyond" or "from the other side." Hence Abraham was the Hebrew--the man from the other side (of the river or water).

2. What is the shortest route to

happiness and peace of mind?

As we see it there is only one route: always do your duty, regardless of circumstance or consequence. Happiness and peace of mind are by-products of duty done--serendipity! They are the gift of God to those who live as they ought. (Cf. Eccl. 12:13.) But I am a little leery of the word "shortest"; it sounds too much like we are seeking happiness and peace of mind at the cheapest possible price--making them bargain basement items. There are no short-cuts (no marked down prices) to the highest achievements. We must forget about the price, even forget about happiness and peace of mind themselves, and lose ourselves in doing our duty. Nothing short of this--nothing short of duty for duty's sake--can possibly bring these much sought after blessings. It is not always easy to do one's duty, but it is absolutely necessary if we are to have happiness and peace of mind.

3. Is it right to beg people to obey the gospel?

Yes, if they know and believe the truth. Paul said, "Knowing therefore the terror of the Lord, we persuade men..." (2 Cor. 5:11.) Would it be right to beg a person to leave a burning building? Would it be right to beg a person who is about to jump to his death from a high precipice not to jump? Why then would it not be right to beg a man to save his soul from an eternal hell? But with all this said, let it be understood that we should always use tact (or psychology) to the best of our knowledge and ability. There are different ways to persuade different men. I am sure that we could persuade some by what is here called "begging"; others we could not. Our advice: use wisdom--and if you do not have that, ask God for it (James 1:5).

4. I live in constant fear. Is there any way to overcome this terrible state of mind?

Yes. Put your complete trust in the Lord. Let Him direct your life. Let yourself be His possession. Follow every precept and command given in His word. Accept what comes as His Divine Providence. In short, do the Lord's will and let Him take care of His world. If we thus turn ourselves over to Him and trust Him completely, what is there to fear? (Cf. 1 Pet. 5:7.) The Lord knows how to care for His own (2 Tim. 1:12).

5. Is there anything that might encourage a church to do a more successful work for the Lord?

Each congregation must be encouraged to work according to its own training and abilities, and what might encourage one might not help another. Several years ago we gave what we then called "A Sure Firm Formula For A Successful Church." I doubt that I could improve on that now. So here it is again:

a. Pray God to use the church and each member to accomplish BIG THINGS!

b. Expect God to use the church to accomplish BIG THINGS!

c. Plan for God to use the church to accomplish BIG THINGS!

d. Work as if God was using the church to accomplish BIG THINGS!

e. Receive the results as the BIG THINGS God has accomplished!

We, too often, discount the power of God in our work. We think, and plan, and work as if we had to do it all ourselves, by our own power. But God works through His people. "For we are labourers together with God: ye are God's husbandry, ye are God's building." (1 Cor. 3:9.) "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13.) In the final analysis, nothing encourages like success itself. If only a few members will do their duty, success will come to them. Others will catch the spirit, and soon the whole church is at work. The following poem beautifully expresses our sentiments:

"Plan for more than you can do
Then do it.
Bite off more than you can chew
Then chew it.
Hitch your wagon to a star
Keep your seat and there you are."

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

World Radio. In reporting the rapid growth of World Radio, World Radio News says, "With the addition of four new stations within the past month, the number of stations carrying the World Radio Gospel Hour is rapidly approaching the 100 mark. At press time the figure stood at 94. The number includes 67 stations carrying the 30-minute program; eight stations airing the 25-minute program; and 20 stations have the 15-minute program scheduled either once a week or five imes a week. One station carries both he 30-minute and 15-minute programs."

Campaigns. This has been a good year or the campaigns. The three following nes give a good indication of this fact. Harold Poland (who did the preaching) and 18 workers conducted a well planned campaign in the Naparima Bowl of San Fernando, Trinidad during the summer months. There were 87 baptisms (several f which were denominational preachers) nd an unreported number of restorations ...Stanley Shipp led 57 young people rom the United States in a campaign in Lisbon, Portugal in which 100,000 persons were invited to the meeting and 15,000 invitations to take a Bible correspondence course were distributed.... Twenty workers from the States worked in a campaign n Nazareth, Israel during June and July n which 65 were baptized.

New Car given. I lift the following from report in the Gospel Advocate: "On une 20, 1971 at the monthly singing of he churches of Christ in Chattooga ounty, Ga. a 1971 Plymouth Fury III was resented to John Mills of Byron, Ga. his automobile was purchased and given Mills and his family by congregations om various locations, who are interested in his work in Georgia. Brother ills travels many miles a month in the ord's work. We highly recommend his ork. Brother Mills was not aware of the gift. He made a progress report just prior to receiving the automobile. In his report he said, 'I am supported through the Halls Valley church of Christ with the financial and moral cooperation of several other congregations in this area, as well as other areas as far away as Texas, as a gospel preacher to do what I can to establish the church in areas of Georgia where the gospel is not being preached. We do not hold a control over this type work in Georgia, but rather encourage all faithful brothers to become involved.' "

Nigeria. For the first time in four years missionaries are being permitted to reenter Nigeria. Billy and Gerry Nicks arrived there in July and are now living in Iboland, and in August Dr. Henry Farrar went back to reopen the Christian hospital on a more active basis.

New Chancellor. E. Lucien Palmer has been named the first Chancellor of Michigan Christian College after serving the school for 13 years, eight of them as President. This announcement came from the Board of Directors who highly commended Palmer for his past service and said, "We are greatly encouraged by the fact that his talent and service will still be available to the college." The announcement came after President Palmer had requested to be relieved of the presidential duties of the school. He said, "In becoming Chancellor I do so expressing full faith and confidence in the college--her people and program. I believe MCC has a great future."

Church recognized. The church in Cameroon has for some time been plagued by not being recognized by the government, but the crisis appears to be near an end. The Cameroon government is processing the recognition of the church and giving it permission to continue. Recognition is necessary in order for the church to own property, to teach publicly in many districts, and to receive foreign

(see page 12)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

King

ROBERT GOFF, Jr., Reporting: In James 1:22 we read "Be ye doers of the word, and not hearers only." A few months ago several families from two congregations in Winston decided, with the approval of the eldership where they worshiped, to begin a work in King, N. C. This is one way they had of putting into practice the commandment of Matthew 28: 18-20 and Mark 16:15, 16. The work began on July 18th. We have been privileged to have visitors at almost every service. The average attendance on Sunday morning has been about 30. The brethren are now in the process of looking for land and hope to within a year be in a building. We have no outside support at the present time but I am working a secular job to supplement my income until additional support can be raised. If there are any elderships in North Carolina who would be interested in doing mission work "at home" we would love to talk with them. We feel that if we can have $150-$200 per month for one year we can be self supporting after that.

As the evangelist of the South Stokes Church of Christ I feel that I am working with a group who really love the Lord and want to do his will. We were thrilled on September 12 and 14th, when the Lord gave the increase to our labors. Three precious souls obeyed the Lord.

Greensboro, Friendly Avenue

JAMES TOLLERSON, Reporting: We will be moving from Greensboro to Flint, Michigan on August 22, 1971 to begin a new work with Averill Avenue there. The Friendly congregation has made fine progress in the past three years, as you probably know. We have grown from eight to 50 families, appointed elders and deacons, and constructed a nice church building. We have enjoyed our work in the Carolinas and wish the best for the church here. Our new mailing address will be 3802 Risedorph, Flint, Michigan 48506 if anyone is interested in contacting us fo meetings or other programs.

Washington

DOYLE MARTIN, Reporting: My wif and I arrived in Washington, N. C. o June 12, 1971, from Incline Village, Nev We worked two weeks locating a buildin for a meeting place. We rented th V. F. W. building on River Road on Jun 28. We met for the first service on Jul 4, and there were 44 present for th preaching service. The average attendance since that time has been 46. W have had three baptisms (adults) since w arrived here and I am sure we will hav many more in the future. Pray for th work here and visit us when you are i this area. Our mailing address is:

River Road Church of Christ, P. O. Bo
834, Washington, N. C. 27889.

Morganton

RAYMOND H. CLIMER, Reporting: W have just finished our Vacation Bibl School here. We had an average of 7 each night with a record high of 83. Ou membership has grown from 24 to 32 du to three baptisms and five newcomer moving in. One fine Christian family ar two of our young Christians have move away. Our attendance has grown from last year to an average of 51. Our contr bution continues to increase from $93 pe week the last three months in 1970 to average of $170 per week for the pa three months in 1971. Property has bee purchased and we hope to begin a buildi program soon. We were engaged in singing school August 23-26 with Mil Brown from Cookeville, Tenn. conducti it. The latter part of the same wee

August 27-29, we had a gospel meeting with Charles Williamson from Cookeville, Tenn. doing the preaching.

Many home studies have been conducted and we hope to have many more.

We ask that you pray for us here at Morganton that we may continue to preach the pure, simple gospel to lost souls.

Statesville

J. N. ROBERTS, Reporting: I want to commend the article in the August issue entitled, "Ye Are Brethren." It deals with a hard question to get over to many members of the church today, but I really enjoyed it. I moved to Statesville back in April and am living in a group of old people, both white and black, and I am working with them, neighborly and spiritually. Some members of the church have a little aversion to working with the black, but I find them more eager to learn than some whites. In all, I have 46 people to work with. I meet with them one night a week for a period of study and questions and answers. I do not know what the outcome will be. I need the prayers of all concerned. I hate to see Christians di- ided on any question, especially when we onsider the condition this old world is in. We need to work together for the cause of Christ. Again let me commend the arti- le, "Ye Are Brethren." It has helped me lot.

ayetteville

B. G. LANGSTON, Reporting: Since the rst of August there have been five bap- sms and 15 restorations at the Cape Fear hurch. Two baptisms and five restora- ons came during a gospel meeting with oward D. Parker of Salem, Virginia ast week. August 10-18, I was in a gos- el meeting at Bernie, Mo., which re- ulted in three baptisms and two restora- ons. November 7-12, I am to assist the hurch in a gospel meeting at Augusta, Ga.

igh Point

JAMES STUTTS, Reporting: Paul Southern, of Abilene, Texas will be preaching for us in a gospel meeting Nov. 15-21, 7:30 nightly.

Raleigh

KENT BRAND, Reporting:

WHAT I ALWAYS REALLY KNEW

Sometimes when I see the happiness
around
I wonder if it's all really true
Then I stop and I think for a while
And discover what I really always knew

People are happy to help a man out
When doubt has crowded his mind
To help him to see the path back to life
And help him learn to be kind

They pitch up a child
With tears in his eyes,
And try to soothe his fear,
They talk, to quiet him, in a gentle
voice
And tell him that someone that loves
him
Is near

The joy that you get is from giving
yourself
And asking for nothing in return
Taking the love for the kind deeds that
you've done
And knowing God's love you have earned

Sometimes when I see the happiness
around
I wonder if it's all really true
Then I stop and I think for a while
And discover what I always really knew

by Spider (Charles Jette)

P. S. This poem was written by a young man who attended the North Carolina Evangelism Seminar. The day after he wrote this poem he acknowledged Christ Jesus as Lord and was immersed into a completely new relationship with Christ. We praise our great God and give Him all of the glory for the six souls who became

Christians. The great joy of Jesus was truly a moving experience in the power of the Lord for the Christians who attended.

SOUTH CAROLINA NEWS

Union

Reported by the elders: We are happy to report that we have concluded a gospel meeting with Jessie Melton of Nashville, Tenn. The meeting was well attended by visitors of the city. We are very grateful for the cooperation of the various congregations that came to worship with us during this effort. Brother Lewis Savage and his wife have been with us now for about two months; we are indeed glad to have brother Savage and Fred Turner to work with all the people in Union County.

Our vacation Bible school was well attended with an average of 160 per night with 109 perfect attendance. Our theme this year was, "A ROAD TO FAITH." This is a good course for any congregation. Our average Sunday A.M. service is 100 with 75 to 85 for mid-week services. Contribution average for July was $359 per week.

Toccoa, Ga.

RONALD CHILDRESS, Reporting: The work in Toccoa has been established. John Mills and one other family began the work here in July of this year.

Sorrell Wesson did the preaching in the first gospel meeting that we have had. We were pleased with the attendance during this meeting.

Upon graduating from the Memphis School of Preaching, my family and I began work with the congregation here. We are enthused with the work in this area.

At the present time we are meeting in the Sommerville Electric Building located at the junction of highway 17 and 123.

We are in need of a lot on which to build. We are hoping to get started on this as soon as possible. Any help we receive will be appreciated.

It seems as if this area is truly seeking the truth in religion. The responsibilit is left up to the Lord's people!

Milan, Tenn.

F. E. GLOVER, Reporting: We hav raised all of our travel and expense fun and $775 per month. We left Memphis fo Hawaii on Aug. 20 to arrive in Brisban on the 27th. We will spend four days i Hawaii and three in Sydney, Australia Our overseas address will be in care c the Holland Park Church of Christ, Bo 6, Brisbane, Queensland, Australia, 412 (Airmail). We would like to receive let ters during our three years there. W thank all who helped in any way in thi work.

JESUS, HIS MIRACLES

. . . (cont'd

every one, I suppose that the world itse would not contain the books that should written." (John 21:25.) How comforti it is to know that we have the "word prophesy made more sure" having "made known" in the "power and presen of our Lord Jesus." (1 Pet. 1:16,19.)

BROTHERHOOD NEWS

. . . (cont'd

missionaries. According to the Christi Chronicle: "If the application for reco nition had not been accepted all missio aries would be expelled and religio teaching would be banned outside t Kumba district."

Item. This is not brotherhood news we found the following (from the pen Paul Harvey) so interesting that thought we would share it with you: "Bi reading is illegal in Illinois schoo Bibles are distributed free in Illin prisons. Illinois school children, if th won't let you read the Bible now...wai

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Jacksonville

BUFORD CARROLL, Reporting: Our attendance continues to average 185. This year, thus far, we have had 15 baptisms and 40 restorations.

Our gospel meeting, with Jim Swafford, was very successful: three were baptized and 22 restored.

We have obligated ourselves to financially assist the Bell-Fork congregation colored) here in Jacksonville; also, we have agreed to assist Jim Waldron in his missionary endeavors for the next year.

When in Eastern North Carolina, stop and worship with us.

SOUTH CAROLINA NEWS

Chester

WARD JONES, Reporting: Recently several things have taken place in Chester hat merit mention. During the week of June 7-11 the Charlotte Ave. congregation of Nashville, Tenn., sponsored a VBS and meeting with John Holland (minister at Charlotte Ave.) doing the preaching.

Simultaneously the congregation was in the process of hiring this writer as a full-time preacher. Howard Sparks of Orangeburg, S. C., had been faithfully working with the church in Chester on a part-time basis. His work is much appreciated.

During the week of July 19-25 the church in Humboldt, Tenn., sponsored a campaign and meeting with August Ruff (minister at Humboldt) doing the preaching. Thirteen eople came from Humboldt to canvass the ity and out of 1,267 homes visited, 137 orrespondence courses and four home Bible studies were set up. Two people were baptized during the meeting, making total of four baptisms and three restorations in the past few weeks.

NORTH CAROLINA NEWS

MORGANTON

JERRY SENN, Reporting: Since purchasing property in July we have begun plans to build during 1972.

My family and I have moved out of the house next to the church building so that it can be used as classrooms and offices exclusively. This gives us room to grow while our building is being completed.

We have begun a ladies class with six very enthusiastic ladies meeting each Thursday morning. They have several projects in mind which include a study of the Christian Home.

Our work with the boys in the local prison continues. Presently five are attending services regularly. One was recently released and continues to attend. Raymond Climer is serving on an Advisory Board Committee on the Burke County Correctional Department.

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BOOK NEWS

Howard Winters, Duncan, S. C.

The Life of Mary Baker G. Eddy, by Georgine Milmine. Baker Book House, Grand Rapids, Mich. 49506, 485 pages (plus 34 pages of introduction). Cloth $5.95.

To this reviewer's mind, biography is the most fascinating of all types of literature--a good biography is literally worth its weight in gold. Over the years we have read scores of them, getting a glimpse of men and women from all walks of life. But we have never read one that is more informative than the one now under consideration. The author minutely traces the life story of an extraordinary woman and the early history of a most unusual movement, the Christian Science philosophy and organization. It is the revealing story of Mary Baker Glover Patterson Eddy, (supposedly) the founder of Christian Science and who was, without question, the original force and power behind the movement. She called herself the discoverer and founder of Christian Science and under no circumstance was she willing to share this distinction with another. This extraordinary woman believed that she had been called of God to reveal what she called "The Truth" to mankind. To this end she devoted her whole life (after the theory was first advanced), her whole being, and she had not scruples about using and dominating others for the same purpose. As you read this book, you will experience most of the emotions that are aroused by great literature, but, in addition to this, you will feel emotions you never knew you had before (or at least it was true of this reviewer). In the short space we have, it would be impossible to properly evaluate such a marvelous production. You would have to read it to fully appreciate it and use it to know its real value. We warn you though that as you read it you will wonder at the powers of the human mind, how it can be so utterly deceived, how it can be led so far afield from reality, and how it can accept (or at least seemingly so) a philosophy which is contradicted by every known sense of man and in every single movement in life--a philosophy that "Mind is all, matter is naught." This is a valuable book, one that should be in the hands of everyone. We urge you to secure a copy and read it--read it that you might be informed about the origin and early development of a major American cult. Those who do are in for some shocking surprises.

Doctrinal Discourses, by R. L. Whiteside. (Arranged and published by Inys Whiteside, Denton, Texas 76201.) 386 pages. Cloth $3.50.

Hid away in the periodicals that have been published by brethren (many of them not widely circulated, read only by a very few, and appreciated by fewer still) are some of the rarest gems written by uninspired men. Unfortunately, most o these great treasures will remain unknown to the vast majority of us (perhaps a few historical students will peruse them now and then to pad their footnotes in their historical dissertations). But thanks to his daughter, Inys Whiteside, some of the gems from the pen of R. L. Whiteside are made available to us in this book Whiteside, a firm and solid teacher o God's word, was, as all know who are familiar with his writings, the doctrina iconoclast of the brotherhood in his day He blasted away at the false conception held by many of us on many subjects and many Scriptures. This did not always add to his popularity but it made him one o the most useful men in this century. Thi book is a selection of many of his bes articles (many of them iconoclastic i nature), and each has a point to make... sharp point to make. Because of our pe theories and exegeses on certain passages, it may prove uncomfortabl eading in places; but our comfort is ometimes false, and this is reading that ill do us good. Without accepting every onclusion, we commend this book to all erious students of the Bible.

All books mentioned or reviewed in Book News" should be ordered from arolina Christian Bookstore, P. O. Box 324, Station A, Greenville, S. C. 29604.

outheastern Children's Home

. . . (cont'd.)

f a mule, the antics of a cat, the speed f a gazelle, the slyness of a fox, the oftness of a kitten, and to top it all off, e adds the mysterious mind of a woman.

"A little girl likes new shoes, party resses, small animals, first grade, oise makers, the girl next door, dolls, ake-believe, ice cream, kitchens, col-ing books, make up, and one boy. She esn't care so much for boys in general, rge dogs, vegetables, or staying in the ont yard. She is loudest when you are inking, the prettiest when she has pro-ked you, the busiest at bedtime, the ietest when you want to show her off, d the most flirtatious when she abso-tely must not get the best of you again.

'Who else can cause you more grief, y, irritation, satisfaction, embarrass-ent and genuine delight than this mbination of Eve, and Florence ghtingale? She can muss up your home, ur hair, and your dignity - spend your ney, your time, and your temper - then st when your patience is ready to crack, r sunshine peeks through and you've st again.

'When everything has gone wrong all day g, she can make you feel on top of the rld again by crawling up on your lap d whispering in your ear, "I love you st of all."

ENRY M. DODSON

. . . (cont'd.)

of the outstanding rural churches in area.

1938 the work was started at Anderson and brother Dodson was asked to help. For some seven years he worked by day or night as he could and the work prospered.

In the mid-forties he reached out and spent a year preaching in Palestine, Ill. then back to South Carolina and a year in Woodruff.

Again in 1949-55 he worked with the brethren at Moore and in 1955-58 he did evangelistic work in Jasper, Walker County, Ala. So whether at home or away he continued to speak out for the Lord.

Probably the most outstanding effort of his preaching was a meeting at Moore in 1936 in which 44 people were baptized.

In later years he has attended service at the Northeast congregation, teaching men's Bible Class until his eyesight failed him.

Henry and Eula now comfort one another in their home on Holmes Drive in Greenville. A visit with them is due from many and will be rewarding.

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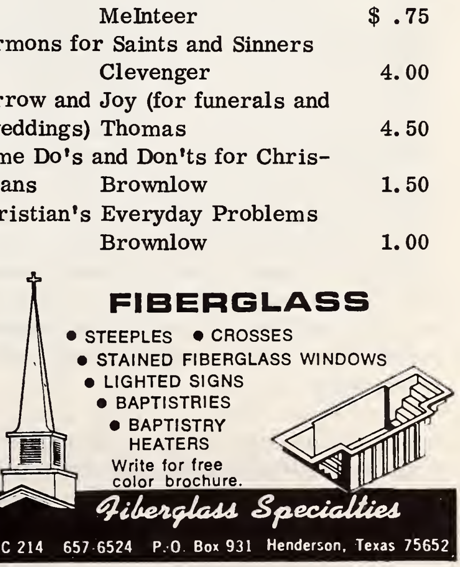

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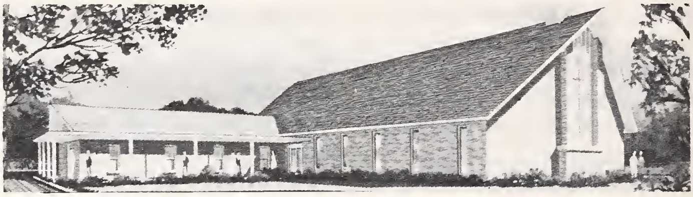

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lume 13, No. 11, November, 1971

Photo by John W. Jones, Greenville, S. C.

The Gilbert Tripp Family

(Relate article page 5)

"LIMITED IN KNOWLEDGE"

Howard Winters, Duncan, S. C.

In 1963, while I was preaching in a meeting in Rockingham, N. C., I was discussing with a certain lady the reasons why churches of Christ do not use instrumental music in their worship. I pointed out the fact that we are trying to restore the apostolic church in all of its pristine beauty and simplicity. And since the early church did not use it, if we are to be exactly like the primitive church, if we are to restore that church without addition, subtraction, or substitution, we must do exactly what it did...and nothing more. But in matters of music, the early church did nothing but sing (or make vocal music). Furthermore, I pointed out that we do not use instrumental music in worship because it would be an addition to that proscribed by God, the worship divinely revealed by the Holy Spirit in the word of God. We cannot follow the divine pattern and use it. In further discussion I stated that the reasons which made its use wrong were the very same reasons why I could not Scripturally worship where it was used. At this, she floutly responded, "I see right now that you are limited in knowledge."

Although the lady did not mean to compliment me by saying "you are limited in knowledge," I humbly took it as such anyway. I am limited in knowledge! And I thank God that I can recognize this fact. I am limited in knowledge in all matters, but more especially in matters pertaining to the will of God: all I know about any subject in the Bible is just what God has revealed on the subject, nothing more. Thirty-five hundred years ago Moses was teaching the children of Israel this very same principle. He said, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. 29:29.) They, too, were limited in knowledge. Peter was teaching basically the same thing when he said, "Knowing this first, that no prophecy of th scripture is of any private interpretation For the prophecy came not in old time b the will of men: but holy men of Go spake as they were moved (or borne along by the Holy Ghost." (2 Pet. 1:20,21. When one gets to the point where he know more than the Bible reveals (on any subject), he simply knows too much--h knows more than God intended for him t know. The Bible is a revelation of th Mind of God. It contains God's will fo us--it is God speaking to us. "But it i written, Eye hath not seen, nor ea heard, neither have entered into the hear of man, the things which God hath prepared for them that love him. But Go hath revealed them unto us by his Spiri for the Spirit searcheth all things, yea the deep things of God. For what ma knoweth the things of man, save the spir of man which is in him? even so th things of God knoweth no man, but th Spirit of God. Now we have received, n the spirit of the world, but the spirit whic is of God; that we might know the thing

(see page 13)

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JESUS: HIS MIRACLES AND SIGNS

Chuck McGhee, Mocksville, N. C.

Part Two - the value of Jesus' miracles in Christianity today.

The most obvious benefit of Jesus' miracles is their testimony to the divinity of Jesus. It is no less so today than in the day these great wonders were done. The fact that the scholars and critics constantly try to explain away miracles with far fetched hypothesis only serves to reemphasize their extraordinary character and value to the Christian's faith. Miracles are a fortress in the defense of Christianity. If you surrender the miracles you surrender Christianity. The miracles of Jesus have withstood every attack of the critic. Not a single one has been discredited by any specific evidence or sound scientific reasoning.

The extraordinary nature of Jesus' miracles prove he is the Divine Son of God to his friends and to his enemies. Those indifferent to him wondered, "when the Christ shall come, will he do more signs than these which this man has done?" (John 7:31.) His disciples, having seen him walk on water and still the tempest said, "of a truth thou art the Son of God." (Matt. 14:33.) The scribes said "We never saw it on this fashion." (Mark 2:12.) His miracles were a levening power to faith then, and are evidence that confirm faith and hope now.

A second value of his miracles today are as an aid to the teaching of spiritual truths. One would be amazed at the difficulty in reading the gospel narratives if he were to go through his Bible and mark out all the miracles. For instance, can you imagine Mark 2:9, "which is easier, to say, thy sins be forgiven, or to say, take up thy bed and walk?" But no miracle! His miracles become a visual aid to the spiritual reality of his words. Frequently, they are seen as parables in life, (i.e. the ten lepers), illustrating eternal truths. They give the mind's eye a target to fasten upon while the truth sinks deep into the heart of a man. His miracles must be understood in the context of Jesus' "total ministry," that of mirroring God (John 1:18, 14:9). "He that hath seen me, hath seen the Father."

There are three cardinal truths revealed in Jesus' miracles: (1) The greatness of power, (2) God is at work in providence, and (3) God's compassion for man. These messages are not limited to the days of Jesus' earthly life, but are heralded for the church of all ages.

1. The power of God revealed in Jesus' miracles is an assurance of his power in the church. The stilling of the tempest makes clear the Lordship of Christ over nature. His healing of an invalid man demonstrates his power over afflictions of the body. Yet, Jesus said, "the Son can do nothing of himself, but what he seeth the Father doing." Jesus was dependent upon God for his ability to perform the mission God had given him. Thus, Jesus said, "The very works that I do, bear witness of me, that the Father hath sent me." God did not leave Jesus powerless to accomplish what he had given him to do! Neither has he left the church powerless to accomplish its God given mission. His promise to the church of his power is sealed with a miracle (his resurrection) (Matt. 16:18), before the event, and assured of continuing after his resurrection (Matt. 28:18, 20). Paul argues the latter is an even greater promise in view of the first (Rom. 5:8-10).

Today there is a greater work which these who believe in Christ are given to do. Jesus said to his disciples, "he that believeth on me, the works that I do shall he do also: and greater works shall he do; because I go to the Father." (John 14:12.) The greater aspect of the work was in view of Jesus leaving, not because of its more spectacular demonstration. His leaving means they must implement the plan he gave, they must witness effectively the reality of his atonement, they must go into the whole world and not just to the Jews. We should not expect to work miracles as was done in the early church, but it is the same power that works today in the gospel message. Paul prays that, we might know "the greatness of his power to us-ward who believe" which is "according to the working of the strength of his might which he wrought in Christ." (Eph. 1:19.) And again that we would "be strengthened with power" by him who is "able to do... all we ask... according to his power that worketh in us." (Eph. 3:20.)

It is time our generation discovered the power behind the church in fulfilling its purpose of preaching the gospel and ministering to mankind!

2. God works in providence: God is revealed in providential demonstration. Some miracles were "signs" only because of their providential evidence of God, that he was determining the course of events. The coin in a fishes mouth, the two drafts of fish and the withering of a fig tree are obvious evidences of this truth. This is not a new revelation, but a new emphasis dramatically illustrating an eternal principle. Like the exclamation point at the end of the sentence "God directs the course of all events!"

Events are often classified as: (1) Natural - meaning in the normal course of nature, (i.e. the rising and setting of the sun). (2) Providential - the inter-working of natural events, (i.e. the effect of the sunshine and rain and earth on the seed). (3) Special Providence - an event that would not likely happen without a special arrangement, though not miraculous, (i.e. the answer to prayer), and (4) Miraculous - an event that could not happen without God's special arrangement. These divisions may appear logical and even helpful in some discussions, but they are wholly from human wisdom and artificial. If we search God's Word we find it to maintain that God directs the course of all events from the natural to the miraculous. The miraculous is the most obvious evidence, to our senses, of his work. Thus, the believer interprets every event in terms of God's will. "Not one sparrow falls to the ground" without that direction. Even in adversity it is for the good of all men and each man. "We know that to them that love God all things work together for good." (Rom. 8:28.) This is our point of view. God has arranged it all.

In the prayer of the righteous (James 5 16), there is no question as to whether an event has occurred because of your prayer. When it happens, your prayer has always contributed to it. When the opposite happens, prayer has not been ignored; it has been considered and refused, for your own ultimate good and the good of the whole universe. It canno be proved by experimental demonstration it is a matter of faith (2 Cor. 5:7). Th fact is that God does work, even today and the miracles of Jesus proclaim clearly that truth. Today's disciples shoul not hesitate to testify to the experience in their lives that are evidences of thi truth. Such is in the pattern of the Ne Testament church (Acts 14:27).

3. God's compassion for man. Finally in the miracles of Jesus we learn that th reflected image of God in him, is not onl that he is powerful and the ruler of providence, but also that his nature is one c love and compassion for the whole mar It is significant that Jesus did not d "magic tricks," benefiting none. H could have attracted crowds and prove his power as a "Houdini," but not a singl time could his miracles be considered sensational exhibition. It is no accide that the vast majority of his miracle were those of relieving human miser They clearly reveal God's encompassir compassion for man.

When Jesus was engrossed in the teaching of spiritual truths publicly, the brought to him diseased people. Can yo seriously imagine Jesus saying, "I a concerned with the souls of men, n hungry mouths, bare backs, and si children?" Certainly not! His only rebuke came to them when he saw that w their sole reason for coming to him (Jol

(see page 6)

TRAGEDY IN THE CAROLINAS

Gilbert Tripp, Perry, Ga.

In the last five years only nine congregations have been established in South Carolina and a few more than that in North Carolina. There are only 68 congregations of the Lord's church in South Carolina and only 110 in the state of North Carolina. Presently there are 81 towns in the Carolinas with populations from 2,500 to 20,000 where there is not a church of Christ meeting. In addition to those 81 towns there are hundreds of towns in the Carolinas with populations from 1,000 to 2,500 where there is not a church of Christ. The Lord has said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15,16.) That command, brethren, puts an obligation upon each generation to preach the gospel to that generation before it dies. It is this generation's obligation o preach the gospel in this generation be-ore it dies. If we don't do it...who will??? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.)

Please consider Col. 1:5,6 very care-ully: "For the hope which is laid up for ou in heaven, whereof ye heard before in he word of the truth of the gospel: which is come unto you, as it is in all the world: nd bringeth forth fruit as it doth also in ou, since the day ye heard of it, and new the grace of God in truth." If the reat commission was carried out so that he gospel was preached to the world, "all he world," in the first century without he aid of the printing press, radio and elevision, automobiles and airplanes, hen what is to keep us from carrying the ospel to every town of the Carolinas in he 20th century?

There have been 22 congregations planted in the Georgia mission field as the result of at least one man devoting full time to helping get these congregations established there. This same thing can be accomplished in South and North Carolina. (Those 22 congregations planted in the Georgia mission area have all been established within the last five years.) It is my intention to devote full time to a similar work in the Carolinas, working under the oversight of the eldership of the Augusta Rd. church in Greenville, S. C. It seems that many brethren in the Carolinas are extremely interested in this now. Our plans are to begin no later than Feb. 1st. However, adequate personal support and operating expenses must be raised first. All funds (personal and business) will be channeled through the Augusta Rd. church. We are now appealing to brethren to help by (1) praying for us in this effort, (2) plan to put it in your 1972 budget, (3) make arrangements for me to come and talk with you personally and answer any questions that you might have. Your prayers and fellowship are urgently needed in this matter.

Our aim is to see that souls are saved by making the gospel as readily available to every person of every town of every county in the Carolinas as possible. Thus our aim is to see congregations established so that souls will be saved. This is our "soul" purpose.

1 Thess. 5:21 says, "Prove all things; hold fast that which is good." We will follow a similar plan as that which has been tried and proved very successful in Georgia.

There are several reasons for wanting to begin by Feb. 1, 1972: (1) Burl Curtis is leaving the Carolinas at the first of the year and we do not want to see the groundwork he has laid for evangelizing the Carolinas go to waste; (2) it will be easier to find someone to take my place here at Perry, Ga. at that time; (3) it

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A Reed Shaken With The Wind?

James Stutts, High Point, N. C.

Many disturbing trends are coursing throughout the brotherhood. We are appalled to learn of preachers and congregations who no longer stand for the "faith which was once for all delivered unto the saints." We ask, why is it that the Lord's church is apparently susceptible to "every wind of doctrine"?

I believe that even many congregations who have not tasted of the bitter cup that comes when one of their own denounces the faith and attempts to divide the church prior to his leaving, are not informed of two essential things: First, the general membership is not personally acquainted with what the Bible teaches! Denominational patterns have made inroads into the church and we don't know it! For instance, the preacher has become the one who does the studying, visiting and teaching FOR the membership. He has become a professional man! If you disagree, then ask who does the majority of the hospital visiting in the local congregation! In the Carolinas, we have some of the finest preachers to be found anywhere, yet the membership must personally shoulder Christian responsibility. When every member studies and knows the Bible, and a false notion or doctrine rears its ugly head, we can recognize the thing for what it is. There should be in the mind of the Christian a vivid distinction between truth and error! A mechanic on the assembly line for American automobiles who knows every part of the car being assembled, can immediately detect a foreign car part if mixed with the domestic. Faith still comes from hearing God's word! (Rom. 10:17.)

Secondly, the average church member probably knows little or nothing about the doctrines of other religious groups, not to mention how to combat them. Without knowledge of the Bible, and without knowledge of the false teachings of Satan, Mr. Average Churchmember is unprepared, and ill-equipped to do combat with the adversary. Paul warns: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine..." (Eph. 4:14.) Test yourself to see if you could handle the entrance of the following false teachings into the church where you attend: "We still live in the age of miracles," "speaking in an unknown tongue is acceptable to the Lord today, since it characterized those of the early church," "the observance of the Sabbath day is to continue today because it was given to all mankind in Gen. 2:3," "The 'breaking of bread' in Acts 20:7 was a fellowship meal, not the Lord's Supper." These false statements need sound doctrine, not opinions, to be answered, and they should be answered quickly!

Yes, our guard is down. Let us no over-react by developing a suspicious attitude toward others, but on the other hand, let us not be like a "reed shaken with the wind"!

JESUS, HIS MIRACLES

. . . (cont'd.

6:26).

The church daring to be Christ's churc today, always stands under the burden c his ministry, to demonstrate the dept and breadth of God's compassion!

The miracles of Jesus, therefore, shoul inspire our faith in God's power to hel us in our needs today. For "our Lord' hand is not shortened that he cannot save neither is his ear heavy that he canno hear." "The effectual fervent prayer of righteous man (still) avails much. (James 5:16.)

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WHY WAS JESUS BAPTIZED?

Albert Bergeron, Raleigh, N. C.

Some have thought that Jesus was baptized merely to set an example for others to be baptized. But this would not seem feasible in view of the fact that many people were baptized by John in the Jordan before Jesus set the proposed example.

It has also been conjectured that baptism could not possibly have anything to do with the remission of sins, since Jesus was baptized, and he himself was sinless. But this would not take into consideration the fact that His baptism was singularly different from anyone else's.

In Matthew 3:6 there is an obvious association between the baptism of the people and the confessing of their sins. The baptism administered by John was dentified as "the baptism of repentance unto remission of sins," and this fact is confirmed by the other gospel narratives as well. (See Mark 1:4, 5; Luke 3:3-8.) This is supported also by the fact that John would not baptize those whose lives evidenced the absence of repentance.

However, in the baptism of Jesus there could be no such relationship to sin or repentance since he was sinless. Thereore, the purpose of Jesus' baptism would obviously be different from that described above.

In the Gospel of John we have a very lear explanation of the reason for Jesus' aptism. The apostle John records the words from the lips of John the Baptist imself: "And I knew him not; but he that ent me to baptize with water, the same aid unto me, Upon whom thou shalt see he Spirit descending, and remaining on im, the same is he which baptizeth with he Holy Ghost." (John 1:33.)

Jesus was baptized in order to obey a ommand of God; and God is using this act of implicit obedience on the part of his on, to make known to his prophet John, oth the identity and the Divine approval f His anointed one. This should help us to better understand the words Jesus spoke to John when he hesitated to baptize Him: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15.) As we have seen above, the people were baptized by John for an obviously different reason.

In the New Testament the baptism of John was replaced by a baptism authorized by Jesus himself, and is to be administered "in the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19.) The purpose of this baptism is "for the remission of sins." (Acts 2:38.)

Even though the purpose of this baptism is different than the purpose for which Jesus was baptized, there is a definite similarity by virtue of the unquestioning obedience required on the part of the recipient. To reject the act or to distort the purpose of New Testament baptism is to temper with the Word of God, for which just punishment shall be rendered. (Gal. 1:8.)

There were some in the days of Jesus who thought lightly of God's command to be baptized, and in their refusal to accept his way, they rejected baptism, and alienated themselves from God. (Luke 7:30.) The example in which the baptism of Jesus should impress on our hearts is one of implicit obedience to God's will: this will bring us to the proper attitude of heart that will enable us to become His children.

Have you ever been baptized in the name of the Father, Son, and Holy Spirit, for the remission of your sins as the New Testament commands? If you have not, "suffer it to be so now; for thus it becometh us to fulfill all righteousness."

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BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON THE FRONT LINE (Foreign mission report): Sixty-two nations go begging for the Gospel without the church of Christ, while mission work continues in other areas. The following countries present unique challenges:

PEKING, CHINA: The People's Republic of China has locked its doors against Jesus. This land where one fourth of the world lives (more than 740 million people) is controlled by the communist party. President Nixon's trip to Peking may be a key to unlocking this door, so American missionaries of the Lord may be permitted to share the good news behind the "Bamboo Curtain."

CAMEROON, W. AFRICA: This land of 5,000,000 people now has approximately 50 congregations, but the church is not yet recognized by or registered with the government. Brethren who are training the native members to preach in the Kumba Preacher's School, are being hampered in their mission. Without official government registration, the church and school can only meet publicly when given temporary permits. Though every effort has been made to secure government registration during the last years, it has not yet been granted. Missionaries are faced with the dilemma of disobeying the government's occasional restrictions on teaching and preaching (and possibly be deported) or to patiently work with limitations, praying for registration.

INDIA: J. C. Choate and family, who have served in the foreign mission field for over nine years, plan to return, going to New Delhi the first of 1972.

SOUTH AMERICA, SAO PAULO, BRAZIL: Otis Gatewood recently returned from a preaching tour of Brazil. He reports that during the last ten years some 40 to 50 congregations have been established and approximately 1500 saints assemble for worship regularly. The Nove de Julho congregation is perhaps the largest congregation in any land outside continental North America, having more than 400 members.

BEIRUT, LEBANON: Three families are working together for the cause of Christ in Lebanon. The Evertt Huffard and Any Confers families were to have departed Sept. 21, while the Gary Workman family plans to join them as soon as funds are raised.

AT HOME: Numerous congregations are starting schools of preaching. The Bristol Road School of preaching begins its second year at Flint, Michigan; the Des Moines School of Evangelism in Iowa, was to have begun Sept. 23; the South Florida Ave. church in Lakeland, Florida now has a preaching school in operation. These are the more recent schools of this type.

MARVIN BRYANT, missionary to denominational preachers has recently converted two additional preachers: Tom Sibley of New Orleans and Robert Shank from Springfield, Missouri.

YORK, Nebraska - The East Hill church of York, Neb. has initiated a program called Master's Apprentice Program (MAP). MAP is a missionary program for young people, offering actual mission experiences. The young people of the congregation who appear to have the greatest aptitude for missionary service, are asked to enter a program of intensive training which takes place within the congregation and at Abilene Christian College's Mission Seminar. If after such training, the candidate continues to reveal potential, he is sent by the church to the mission field for a short period of service.

ON THE CAMPUS: MICHIGAN CHRISTIAN COLLEGE announces the naming of President Lucien Palmer as Chancellor of the College; FREED-HARDEMAN COLLEGE is to become a four-year senior institution within the next two years, according to President E. Claude Gardner,

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CHRISTIAN STEWARDSHIP

The Southeastern Children's Home, Inc. is grateful for every contribution that has been given to this work. Good progress has been made. We are now licensed by the state of South Carolina, and are in the process of securing our first children. We ask that anyone who knows of a child needing a home write to us about that child. You may address us in care of: Mr. Hugh L. Palmer, 25 Nash Street, Sumter, S. C. 29150.

A Christian realizes that everything he is and everything he has came from the Lord and, in fact, belongs to the Lord. God is the owner of all the possessions of mankind. People are merely stewards. They have the use of this wealth, and are responsible to God for how it is used. Psalm 24:1, "The earth is Jehovah's, and the fulness thereof; The world, and they that dwell therein." Psalm 50:10-12, "For every beast of the forest is mine, And the cattle upon a thousand hills, I know all the birds of the mountains; And the wild beasts of the field are mine. If I were hungry, I would not tell thee, For the world is mine, and the fulness thereof." God is the creator of all things. He is the owner of everything that is.

Those who have anything of value, which includes all of us, are simply stewards. A steward is a trustee, a manager, an overseer. A steward is one who controls, occupies, supervises, seeks to advance or multiply that which belongs to another. First Peter 4:10 teaches that we are all stewards of God's bounty. We are obligated to use everything we have for the glory and advantage of the owner, who is God.

The time is coming in which we will all be required to give an account of our stewardship. We will be judged on the basis of how wisely we have used what God entrusted to us for the spread of the kingdom and the care of the needy. The parable of the talents deals with this subject. Matt. 25:14-30.) Here Jesus tells of a man who gave certain servants talents. To one he gave five talents, to another two, and to still another one. The five talent man and the two talent man doubled their talents. To these the householder said, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." The one talent man was not a good steward. He hid the talent which was given him. He did not use it wisely. To this one the householder said, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest." The unfaithful servant was cast out into the outer darkness. Truly, the time is coming when we will have to give an account for how we have used that which has come into our care and keeping.

We should give liberally to all works of the Lord. One work that should be included in our giving is the care of homeless children who are in an unfortunate situation due to no fault of their own. We have an obligation to these children. This type work is both of a benevolent and evangelistic nature. It is benevolent because the needy children are being cared for. It is evangelistic because we hope to train these children to become faithful Christians. God has given a clear command to the effect that this is our duty; that is, to care for the fatherless. Psalm 82:3, "Defend the poor and fatherless: do justice to the afflicted and needy."

We of the Southeastern Children's Home, Inc. solicit your contributions. The house that has been built in Sumter, S. C. has to be paid for, and the children who are placed with us must be supported. We want to assure you that we know that we are stewards of what is contributed. We

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HELP NEEDED IN ORANGEBURG

Howard Y. Sparks, Orangeburg, S. C.

What is now the North Boulevard Church of Christ in Orangeburg, began on August 1, 1965 when Howard and June Sparks moved to Orangeburg and began meeting with three ladies who were Christians. One of these ladies had been faithful and the other two unfaithful prior to these events.

A few other Christians began to slowly emerge and there were some baptisms and several families moved into Orangeburg so that when brother Sparks resigned effective February 28, 1969 the church had maintained the following averages during 1968: Sunday School, 33; Morning Worship 40; Evening Worship 28; Wednesday Evening 31; Giving $87.00; Membership 30.

Originally the church met at 411 Townsend Court, a small residence with some partitions out, at a very undesirable location. Support was from the Shandon Church of Christ in Columbia, S. C. Beginning on January 1, 1966 the Jackson Park Church, Nashville, Tenn., began providing the preacher's support and Shandon began making payments on the present church property at 1174 North Boulevard. This is a three and one half acre site with an old colonial home for a building. It is a sturdy structure which serves the congregation well but needs some surface repairs for appearance sake.

Cecil Bradley was the second preacher for the church. He and Margaret remained with the congregation from July 1969 until August 1, 1971. During this period a baptism of an outsider, as opposed to a child or previous attender, occurred on the average of every three months. This resulted in eight baptisms of this nature and three new families plus the head of another family where the mother was already a member. Two men of this number have not remained faithful but the other six have, including two other men who are heads of families now.

As the above progress was occurring a discouraging thing happened; the direction of those moving changed so that instead of continued growth six families including 24 persons and 12 members, moved out of Orangeburg.

During the period of our greatest success we reached the following high monthly averages: Sunday School 52; Morning Worship 61; Evening Worship 57; Wednesday Evening 52; Giving $219.00; Members 42. During August, 1971, the month following brother Bradley's leaving us we averaged: Sunday School 25; Morning Worship 31; Evening Worship 27; Wednesday Evening 26; Giving $79.88; Members 26.

We continue to be supported by th Shandon congregation to the extent tha they have borrowed money on their plan to purchase our facility and told us to consider ours debt free. Jackson Park ha decided, upon brother Bradley's resignation, to place their support with a congregation in Virginia, where they have obtained other self-supporting congregation within a shorter time than has been th case in the Carolinas.

This leaves Orangeburg without preacher or support for one, and this a time when additional help was actuall needed to capitalize on the efforts an monies already put forth.

We have located a man who wants come to Orangeburg and whom we woul like to hire. He is brother Boyd L. Crib Jr., of New Hope, Ala. He attende Freed-Hardeman College in Henderso Tenn., three years and has preached f eight years, six of which have been fu time. He is 26 years of age and has tw children. In order to hire brother Cri we need support in the amount of $550 p month for the first 6 months then prob ably $450 thereafter. We would hope

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CAROLINA CHURCH NEWS

ORTH CAROLINA NEWS

t. Airy

CARL E. MARTIN, Reporting: We would ike to inform the brotherhood that the hurch began meeting in the city of Mt. iry, N. C. the 18th day of July, 1971. his work is supported by several con- regations with the South Main Street hurch of Christ in Winston-Salem being he sponsoring congregation. Our first ervices attracted one member of the hurch who had moved here several onths ago and could not worship with the hurch because there is none close. Parts f four families make up the church at the resent time. We saw one family move ere from Grant, New Mexico during the rst month that we started meeting.

Mt. Airy is a town of 9,200 in the city mits but the metropolitan area composes bout 25,000 people. The people are real eceptive to the teaching of the church, lthough we have not converted anyone et, we have several home Bible studies eing conducted which should show some uit. The writer, Carl E. Martin, reaches for the congregation and previ- us to attending the SUNSET SCHOOL OF REACHING in Lubbock, Texas was a ember of the church in Lake Worth, la. and Barrackville, W. Va. I am arried and have three children.

If you could help us advertise the church this area that anyone coming through hich is a main North-South route, could orship with us. We are still looking for lditional support, since some of the con- egations have not committed themselves r next year. If you know of any congre- tion or individual desiring to do mission ork in this area, put them in touch with e writer or the elders of the church in inston-Salem, N. C.

ARCY, ARK.--The MISSION PREPARE ogram at Harding College in cooperation with evangelist Bob Prater of Nashville, Tenn., has begun a research project to survey the mission interests of every congregation of the church of Christ in the United States.

The research questionnaire will provide a clearing house of information relating to evangelism throughout the world. The survey is expected to take twelve months to complete.

The pilot project in the research program will begin next month in South Carolina. South Carolina was chosen as the initial state to be researched because the number of congregations in the state was large enough to do a statistical study. Also, areas of the state are themselves potential fields for mission work.

Dr. W. Joe Hacker, chairman of Harding's Bible department, listed several reasons for the research. "The information we gather will help to assess the effectiveness of current mission methods," he said. "Such a ready source of information should motivate congregations to greater heights of involvement and support in the unevangelized areas of the United States."

"When completed, the research data would also motivate our Christian schools to prepare their graduates in all fields for locating in unevangelized areas," he pointed out.

A Nashville company has furnished its WATS line facilities. Prater will call preachers and leaders in each of the state's congregations and ask them to answer several questions concerning their evangelistic programs.

Calls will be made after 4:30 p.m. on week days and on Saturdays in order not to interfere with respondents' daily activities. Approximately ten minutes will be needed to complete the questionnaire.

Harding faculty members devised the questionnaire and will use a computer to analyze the statistical data when the research is completed.

SOUTH CAROLINA NEWS

Duncan

HOWARD WINTERS, Reporting: The work in Duncan continues to move along in a good way. We have just closed a most successful meeting with Clayton Winters, from Erwin, Tenn., doing the preaching. We probably had the best local attendance of any meeting the church has engaged in to date. There were four baptisms and one request for prayer. As an overall picture, we have had an exceptionally good year with 14 baptisms, an increase in attendance at nearly all services, and an increase in the contribution of approximately $50 per week. One thing that is outstanding about the church here: we often have as many (and sometimes more) on Sunday night as we have on Sunday morning.

HELP NEEDED . . . (cont'd.)

reduce this by $50 every six months until we become entirely self-supporting.

The city of Orangeburg has three colleges, is served by two railroads, two bus lines, four U. S. highways including U. S. 301, a main North-South route from New England to Florida; one interstate and another will intersect a few miles outside the city soon. We have several industries including a large U. S. Plywood plant, a hand tool plant, a milk processing plant, and several textile related plants. Orangeburg is the home of the beautiful Edisto Memorial Gardens which are maintained by the city and open free to the public the year around. Two of the main attractions in the gardens are azaleas and roses.

The church in Orangeburg is the only church in a city of 13,000 people with approximately 30,000 people in a five mile radius and 69,789 in the county. Three of the nine counties which join us do not have a congregation, two of them have only one church, four of these counties have more than one church but none of these have as many as 100 members listed in the latest Carolina Directory. In these 10 counties, including Orangeburg, there are 15 congregations and only two of these are known to be self supporting with a full time preacher. Of these two, one helps support another of the 15.

For additional information about the Orangeburg congregation or Orangeburg itself you may contact any one who migh have such information including the following: Howard Y. Sparks, Rt. 4, Bo 365 G, Orangeburg 29115, phone 536-2615; Dan Summers, Rt. 3, Hollydale, Orangeburg 29115, phone 536-3249, Elders, Shandon Church of Christ, 292 Devine St., Columbia, S. C.; Elders c/ Mr. Norris Collins, Jackson Park Churc of Christ, 4103 Gallatin Road, Nashville, Tenn.; our previous preacher, Ceci Bradley, 457 2nd St., N. E., Williston, Fla., 32696. Two churches within th range of our area singing would be: Mr Gene Lindsey, minister, Barnwell Churc of Christ, 1109 Marlboro Ave., Barnwell, S. C., and Elders, Williston Church c Christ, Box 255, Williston, S. C.

We need and will greatly appreciate you support or partial support for a preache in Orangeburg. Anyone who assists wi receive a monthly report of our activitie from the preacher and perhaps a quarterl one from someone within the congregatio Any congregation which provides over ha of the preacher's support will be invite to approve him before he is hired. Wi your help we hope to be well on our way t becoming a self-supporting congregati within three years. May God help you help us help the lost.

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IMITED IN KNOWLEDGE . . . (cont'd.)

hat are freely given to us of God." (1 or. 2:9-12.) And so the children of God re, and always have been, limited in nowledge, limited to that which God has evealed to them.

But not only are Christians limited in nowledge, they are also limited in doc- rine: they can teach only that which has een revealed. From his prison in Rome aul wrote to young Timothy, saying, Preach the word; be instant in season, ut of season; reprove, rebuke, exhort ith all longsuffering and doctrine. For e time will come when they will not en- ure sound doctrine; but after their own st shall they heap to themselves teach- rs, having itching ears; and they shall rn away their ears from the truth, and all be turned to fables." (2 Tim. 4:2-) "Preach the word" is simply a charge preach nothing but the word. This fact further emphasized by Paul in his let- r to the Galatians. To them he said, "I arvel that ye are so soon removed from m that called you into the grace of Christ to another gospel: which is not another; t there be some that trouble you, and uld pervert the gospel of Christ. But ough we, or an angel from heaven, each any other gospel unto you than that ich we have preached unto you, let him accursed. As we said before, so say I w again, If any man preach any other spel unto you than that ye have received, him be accursed." (Gal. 1:6-9.) This nits the child of God in what he can ch: he can teach nothing but that which s been delivered by the apostles of Jesus rist. Jesus commissioned His disci- s, saying, "Go ye into all the world, d preach the gospel to every creature." ark 16:15.) It is said of the early ristians, "And they continued stedfastly the apostles' doctrine..." (Acts 2:42.) "preach the word," to "preach the spel," and to "continue stedfastly in apostles' doctrine" are all one and the ne thing. And this is all Jesus Christ r authorized anyone to preach.

ut more than this, the followers of Christ are limited in their practice: they can do only that which the Lord has instructed them to do. Paul wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16,17.) Here the apostle clearly affirms two things: (1) that the Scriptures are inspired of God--they are a divine revelation of His will; and (2) that the inspired Scriptures furnish the man of God unto all good work, that they are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. In religious matters, the man of God needs nothing more than that which is revealed in the Scriptures; and, in fact, he has nothing more. The Scriptures equip one unto all good work--that is, they furnish one with all that God wills for him to do. He is thus limited in his practice to that which is furnished him by God in His word.

We conclude then that a child of God is limited in knowledge, in doctrine, and in practice. He could not be otherwise and still be pleasing to God.

TRAGEDY . . . (cont'd.)

will put me in a position by the time of the Freed-Hardeman lectureship to actually be helpful to those who might be interested in the Carolinas.

In every town there are people who will obey the gospel if they are taught: there are probably unfaithful Christians living in every town of any size. We need to reach those people. A concentrated evangelistic effort will help to reach them.

Again let me say your prayers and fellowship are urgently needed in this endeavor. Please pray for it, put it in your 1972 budget, and learn all you can and want to know about it by either contacting the Elders, Augusta Rd. church of Christ, 7 Horseshoe Cir., Greenville, S. C. 29605 or Gilbert Tripp, 1207 Charles Ave., Perry, Ga. 31069.

BOOK NEWS

Howard Winters, Duncan, S. C.

The Heart of the Yale Lectures, by Batsell Barrett Baxter. Baker Book House, Grand Rapids, Mich. 49506. 332 pages. Paper $3.95.

Under the skillful hand of B. B. Baxter, this book is made up mostly of pointed quotations from the Yale Lectures on preaching from their inception in 1871 up to 1944. Almost every phase of the subject of preaching is covered. Although it is impossible to agree with all the conclusions (for the lecturers themselves did not agree), it would be difficult indeed to find a better book on the art of preaching. It deals with the subject in three parts, the preacher, the sermon, and the congregation.

No Easy Road, by Dick Eastman. Baker. 135 pages. Cloth $2.95.

The "Inspirational Thoughts on Prayer" contained in this book, by a young Assembly of God preacher, are interesting, thought-provoking, and useful. They kindle a desire to pray. Although one would hardly agree with everything that is said, it would be difficult to read it without coming out with a deeper appreciation for prayer and the challenge it offers.

Teeth on Edge, by Robert O. Fife. Baker. 135 pages. Paper $1.95.

Fife's solution to the race problem is simply, "Do what love requires." He narrates in an interesting, instructive, historical manner the race question as it has confronted the restoration movement. He shows that our present situation has its roots in the institution of slavery--our fathers ate sour grapes and our teeth are set on edge. He concludes that our children's teeth will be on edge also unless we end racial prejudiceness now. This is must reading for most of us.

Unhooked, edited by James R. Adaie. Baker. 159 pages. Paper $1.25.

A book of dramatic stories (most of them first person accounts) of how the authors became drug addicts, the terrible an lonely condition of one who is hooked, an how they became "unhooked" by a "confrontation with Christ." Those who rea it will be more acutely aware of the danger of drug abuse, more sympathetic toward the "hooked," more appreciative those who have kicked the habit, mor determined to lend a helping hand, ar better prepared to deal with the problen

Successful Church Libraries, by Elme L. Towns and Cyril J. Barber. Bake 103 pages. Paper $1.95.

Every church, large or small, shou have a library, but it should not fail fo lack of a working arrangement. This bo gives many useful suggestions for a su cessful library. One should not follow blindly in selecting the basic books list (usually much better ones are available but it receives high marks from us starting, organizing, and promoting library. It would be a good book wi which to start a church library.

12 Sermons on Decision and 12 Sermo on Prayer, by Charles H. Spurgeo Baker. 153 and 152 pages respective Paper $1.95 each.

As far as building sermons is concern no one in the English speaking langua has, in our conception, ever come ne to Charles H. Spurgeon. He was a mas both at sermon making and sermon del ery. He preached to reach men... and got results. Although one could nev agree with all that he says (relating esp cially to his Calvinism), any of his wo are well worth the cost and time it tal to study them. The sermons in the fi book press for decision--a thing we need to do, and the second one deals w prayer--a thing we all need to do more

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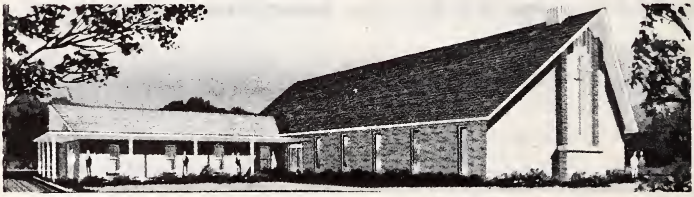

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BROTHERHOOD NEWS . . . (cont'd.)

the FBC lectures will be hald Feb. 7-11, 1972 and the theme will be, "The Bible Versus Liberalism"; SOUTHEASTERN COLLEGE OF THE BIBLE has named Barry Anderson as dean, according to Charles Coil, President of the Florence, Alabama school.

FROM THE "GOOD NEWS": "...Christ Jesus came into the world to save sinners; of whom I am chief." -- Paul (1 Tim. 1: 15b).

SOUTHEASTERN CHILDREN'S . . . (cont'd.)

try to use every cent prayerfully and wisely. Will you make a contribution today? You may mail it to: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S. C. 29150.

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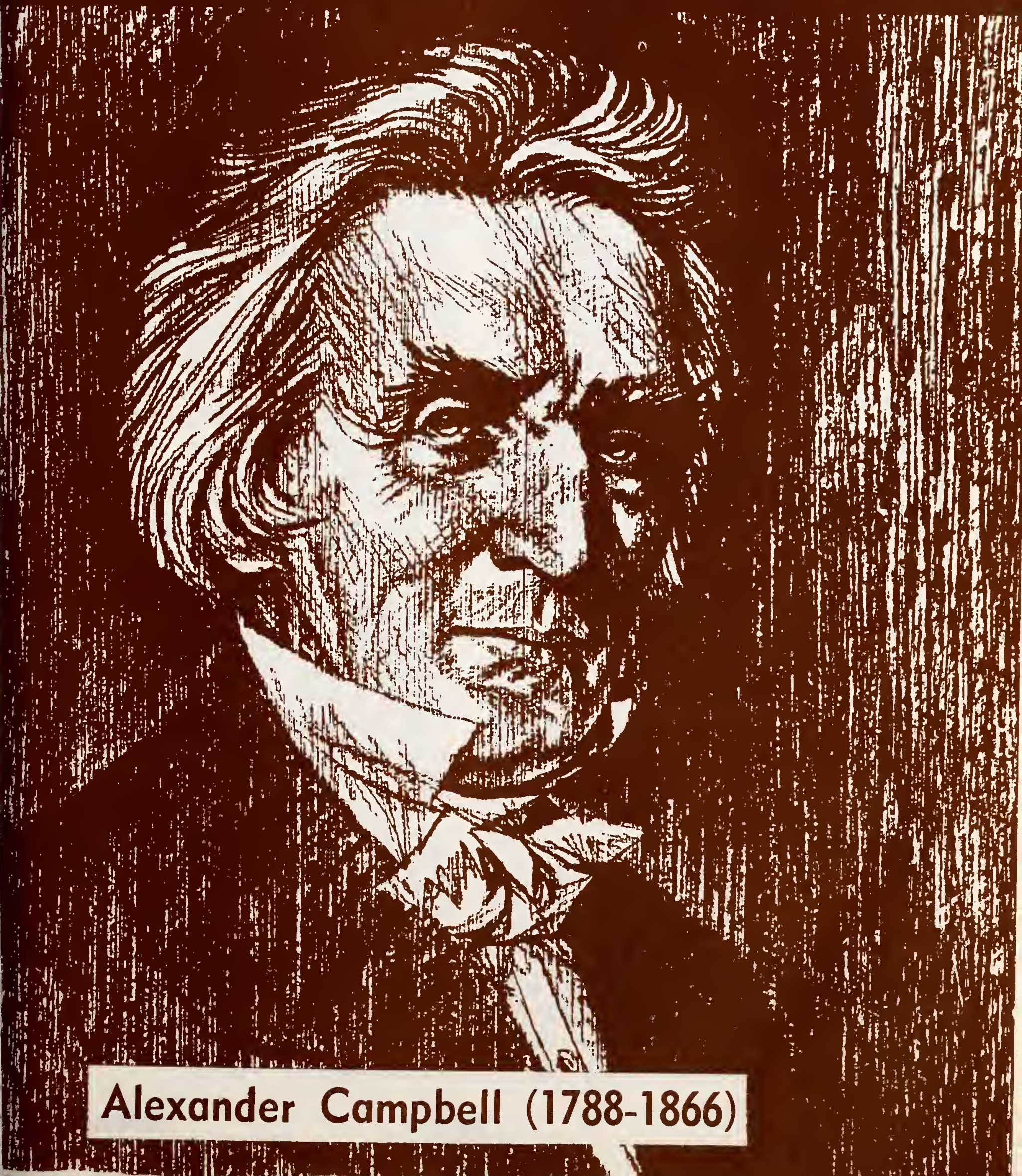

Alexander Campbell (1788-1866)

EDITORIALS

Howard Winters, Duncan, S. C.

WE TAKE THE CHAIR

Burl Curtis has for many years (almost from its beginning) ably served as editor of *Carolina Christian*. The contribution he has made to it and to the cause of Christ in the Carolinas is immeasurable by human standards. Only the Lord can give him all the credit that is due. We regret to announce that (if present plans are not frustrated) he will be leaving the Carolinas at the end of this year. He plans to work toward a Master's degree in Harding Graduate School at Memphis, Tenn. His move necessitates severing editorial relationship with *Carolina Christian*. The Board of Directors has asked me to take on the task of editing the paper. And so beginning with the next issue I will with a fearful heart and trembling hands (the Lord being willing) reluctantly take my seat in the editor's chair. In doing so, no major changes are presently contemplated in either the format, contents, or purpose. Our prayers and best wishes go with brother Curtis, and arrangements have been made for him to return and take up right where he is leaving off if he so desires when his planned venture is completed.

A PRICE DECREASE

Beginning with our January billing, we are decreasing the price on church mailing lists by 20%. For many years now the price has been .15¢ per family per month, but beginning in January that will be reduced to .12¢ per family. We make this reduction (even though we cannot afford to financially) for two reasons: (1) We have long been convinced that this is by far the best method of getting the paper into every Christian home in the Carolinas, and we feel that, since this is true, this ought to be the most inexpensive method; (2) we are hoping that all churches in the Carolinas will now adopt this plan, since the price is well within their reach. If the church where you worship does not send *Carolina Christian* to every family, may we suggest that you ask the elders (or leaders) to consider doing so. It is a good investment. It does not cost, it pays--pays in increased devotion, attendance, and contribution. In fact, we cannot understand how you can afford not to send it.

THE S. C. LECTURES

The sixth annual South Carolina lecture program, conducted this year at the Augusta Road church in Greenville, made, by common consent of all present, a tremendous contribution to the Lord's work in the Carolinas. The elders (Marvin Moon and Walter Waggener), along with the aid of their efficient preacher (Jerry Westmoreland), had planned the complete program on the theme of "Personal Evangelism." Every speaker developed, in a marvelous manner, some phase of the theme. Those present were made aware both of the task before us and of the

(see page 13)

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Carrying Out The Great Commission

Gilbert Tripp, Greenville, S. C.

Is there any greater challenge before ny congregation than that of meeting the ask of carrying out the Great Commission? The church has a paramount duty o carry out the great commission in its wn community and to reach out as far as ossible in the world.

For several years now some of us have een very much aware of our great failure o cover North and South Carolina with the ospel as we should have. We have been orking on a plan so that in the near fu-ure the borders of the kingdom will be pread in this area. The plan is not new o the New Testament, although it is fairly ew to the 20th century. The plan is to arry the gospel to every creature - to see hat souls are saved by making the gospel s readily available to every person of very town of every county in the Caroli-as as possible - to see that the Lord's hurch is planted in the Carolina towns here there are no churches of Christ eeting.

This is not a job for one man alone, nor ne congregation alone. It is the God iven duty of us all. We need the prayers nd fellowship of each other and start be-g concerned about souls... including our wn. Unless we obey Christ's injunction n Mark 16:15, then souls will be lost ac-ording to Mark 16:16, and it will be our ailure. It is the duty of this generation preach the gospel to this generation efore it dies! If we don't do it - who ill? It was done in the first century Col. 1:5, 6), but we of the 20th century re not doing it, at least not yet!

Brother Gilbert Tripp and his family are ow living in Greenville, S. C., members the Augusta Rd. congregation. He is orking under the oversight of this elder-hip and is presently trying to raise the ecessary funds in order to be able to de-ote full time to this concentrated evan-elistic effort - helping get congregations established in the Carolina towns where there is not a church of Christ now meeting. This work will require finances in the sum of $250 to $280 per week for his personal support and operating expenses. (For a detailed report about these finances simply write to us and request it.) We are asking congregations and individual Christians to prayerfully consider this work. If only 60 congregations would help as little as $20 per month then the effort could be launched and the Carolinas evangelized. That would only be $5.00 per week for 60 congregations for the saving of souls. (As of this date only $95 per month has been raised.) The sooner this personal support and operating expenses are raised then the sooner brother Tripp will be able to devote full time to helping plant the Lord's church in these unevangelized Carolina towns. Won't you consider helping us with this mission work? Brother Tripp will be glad to come and explain the work to the congregation there and to answer any questions that anyone might have concerning this work. Please adress all mail concerning this to:

Augusta Road Church of Christ
7 Horseshoe Circle
Greenville, S. C. 29605

We need and would appreciate your cooperation in this great work of carrying the gospel to every creature.

How can the evangelistic services of brother Tripp help you and others in the spreading of the gospel? How will he be able to be of help in these unevangelized towns? (Space limits going into a more complete detailed report than that which follows, but such information is available to you for the asking.)

1. He can make contact with those congregations that are interested in helping in mission points.
2. He can make suggestions based upon first hand experience of developing a new work.

(see page 5)

Overlooked Christian Worker

L. E. Wishum, Taylors, S. C.

These words are written to encourage those who think their deeds unimportant because they are not praised by men. To encourage those who think "No one sees," and "What is the use of my doing."

Though your righteous deeds may be overlooked by men, God, Christ, the Holy Spirit, and Angels see! "God is not unrighteous to forget your work and labor of love..." (Heb. 6:10.) "...And thy Father which seeth in secret himself shall reward thee openly." (Matt. 6:4, 6, 18.) True religion depends upon the "overlooked" who stedfastly obeys. (Jas. 1:27.) The church contains a great percentage of overlooked who are necessary to new Testament Christianity. (1 Cor. 12:22-27.) The applauding of men must never become the criterion for determining how we perform for the Lord.

The overlooked need encouragement. God has put many examples of the overlooked in the Bible to encourage them throughout the ages. From these examples the overlooked of today should draw encouragement. Some who did great works in Jesus' sight are not even named, while others are overshadowed by great people connected with them. But by reading closely, we readily see they performed great services out of unselfish hearts.

A man had a colt "whereon yet never man sat." When told, "The Lord hath need of him," he unselfishly gave. (Luke 19:30-34.) This nameless man provided transportation for the Lord of lords to ride into Jerusalem while multitudes spread branches and clothes in the way and shouted praise!

At a time when the opposition was greatest, a nameless man provided the room where the Lord's supper was instituted and commanded. He unselfishly showed them the "prepared" room. (Mark 14:14, 15.) But he is one of the overlooked in the Bible. Yet an institution of remembrance began in his house that is now nineteen hundred years high in monument!

There was a Judas in Damascus willing to take into his house a man without a country, as it were (Acts 9:11). Saul had broken relations with the Jews and had not yet gained relation, or fellowship, with the Christians. Yet, this good deed, and the man who did it, is overshadowed by the magnificent story related in Acts 9. But this man helped change world history!

Four men who cannot be praised by name had such faith in Jesus that multitudes blocking the entrance to a house could not stop them. They broke up the roof to get one sick of soul and body to Jesus. The Bible says, "When Jesus saw their faith..." he acted. (Mark 2:1-12.)

Matthew, Mark, and Luke tell of the feeding of the 5,000 men, besides the women and children. But do not tell the source of the loaves and fish. We mus read into the fourth book, John, before we learn that a lad unselfishly gave his food But we still do not know his name!

A lonely missionary of Gadarene is spoken of in Mark 5 who is overlooked. He was about the most unlikely man in the country to work for Jesus and salvation o souls. He was demon possessed, dwellin among the tombs and mountains, where h cut himself with stones and cried nigh and day. Verse 15 indicates that he di not always wear proper clothing. H could not be bound, even with chains. Bu when he was "in his right mind" and Jesu was leaving because of the destruction c the swine, the man begged to go wit Jesus. But Jesus would not allow him t do so, and said, "Go home to thy friends and tell them how great things the Lor hath done for thee, and hath had compas sion on thee." "And he departed, and be gan to publish in Decapolis how grea things Jesus had done for him: and al men did marvel." The next time Jesu visited Decapolis, a multitude sought hin (Mark 7:31, 33.) This surely points to th work of one overlooked missionary!

Was not David the most unlikely in the sight of men for kingship, or to fight the giant? (1 Sam. 16:6,7; 17:28.) We need more unlikely like David whose courage and motivation come from God and not praise of men. (1 Sam. 17:37.) With such we would gain victory and the enemy would soon be afraid to challenge the army of the Living God!

The Ananias, who told Paul what to do to be saved, is overlooked and overshadowed by the magnificent conversion of Saul of Tarsus. But the Lord saw a need for a 'certain disciple" (not an apostle) to do a special job. In years to come Paul used he fact to prove that his apostleship was genuine, and his gospel a certified gospel. He showed that neither what he was nor what he taught came from Jerusalem or he apostles because he had not associated with them in the past. (Gal. chapters 1 nd 2.) Surely modern day disciples would ave had much more pomp and ceremony n the teaching and baptizing of Paul!

Overlooked and overshadowed Christians re necessary today! Ones who receive heir courage and motivation from the word of God and prayer and who can use heir abilities as they have opportunity without the motivation of the praise of men. These are needed to pray, teach, nd help the needy like the nameless ones f the book of Acts. "They" lifted up their oice to God with one accord" (Acts 4:24). Many" were gathered together praying in home (Acts 12:12). (James and the rethren were not present there, v. 17). They" were scattered abroad and went verywhere preaching the word (Acts 8:4). The apostles stayed in Jerusalem, 8:1). Some of them" were instrumental in esblishing the great missionary minded hurch of Antioch (Acts 11:20). The "disiples," every one according to his abil-, determined to send relief (Acts 11:). Who were these great ones? Well ey remain nameless until in eternal life ey stand before the throne, "the great mber that cannot be numbered" (Rev. 7: "They" will hear the words "Well ne" and "thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of the Lord." Because the Lord sees and knows our works! Take courage and do! Let God determine how great it is. God may evaluate your "two mites" to be more than all gave!

It is with prayer that these words are written - prayer that they will encourage the "overlooked Christian workers" to cheerfully and hopefully do with their ability what they have opportunity to do for the Lord's Cause - even when nothing is said in praise by men. All that is said of Apelles is found in Rom. 16:10. But is it not enough to know Apelles was "approved in Christ"? "God is not unrighteous to forget your work and labor of love..."

CARRYING OUT . . . (cont'd.)

3. He can do much of the "leg work" for interested congregations, such as, setting up Bible correspondence courses, conducting a religious survey, locating a temporary meeting place, helping to locate a beginning nucleus, helping to locate and purchase property, etc.
4. He will be able to make suggestions based upon first hand knowledge of a given location.

It must be understood that once a church begins meeting it is, of course, autonomous. However, the services that brother Tripp will be able to render are available to those who so desire it. He can be your man on the scene. Further, all should realize that it is the preaching of the gospel that will save the lost (Rom. 1: 16). This plan is simply to see that the job gets done in the Carolinas.

Brother Clayton Pepper in Personal Evangelism magazine said: "Evangelism reveals the spiritual depth of a congregation. The spiritual depth of a congregation determines the success of the soul winning program."

Isn't it time that we strive to evangelize the Carolinas? It is a tragedy that at the end of 1971 that the Carolinas are still a mission field! Can we afford to continue to ignore the challenge and the God given responsibility before us?

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"The Holy Bible." These words, engraved in gold, identify the most remarkable book ever known to man -- God's record of salvation to a fallen race.

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The Bible's binding can be of almost any substance desired. It may be paper, cloth, leather, morocco. I once examined an old copy of the Bible bound in bronze with locking covers. More recently I sa one with stainless steel binding.

The Bible has been made into the larges book in the world. Mr. Louis Waynal o Los Angeles, California has a Bible tha measures eight feet across and weigh 1,094 pounds. It contains 8,048 pages

Yet the Bible has appeared as one of th smallest books in the world. In 189 David Bryce and Son produced a copy of i approximately one-half the size of a postage stamp. It cannot be read without th aid of a magnifying glass, and is value at more than $15,000.

The Bible holds the distinction of bein the most expensive book ever sold. copy of the Gutenburg Bible was sold fo $106,000; a copy of the book of Revelatio was sold for $170,000; in 1933 the Code Sinaitious was sold for the equivalent $400,000; on the television program "I'v Got a Secret," a copy of the Gutenbur Bible was displayed which was said to hav a value of about $500,000. The Code Vaticanus is the most valuable of all copies of the Bible; it is considered as priceless.

Yet for its size the Bible can be th cheapest book obtainable. The entir Bible can be purchased for less than dollar; New Testaments can be purchase for a quarter. In fact organizations exi for the sole purpose of putting the Bib into the hands of every person on eart with or without cost.

The Bible, although nearly 2,000 yea old, is still the world's best seller. is sold at the rate of 47 per minute, 67,680 every twenty-four hours. Th amounts to an annual sale of 24,703,20

The Bible is the most enduring book. is known and loved by more people n than at any time in its nearly 2,000 ye history. Jesus said, "Heaven and ear shall pass away, but my words shall n pass away." (Matt. 24:35.) Peter sai "All flesh is as grass, and all the glo of man as the flower of grass. The gra withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Pet. 1:24, 25.) The eighteenth century French skeptic Voltaire said, "In less than a hundred years the Bible will be discarded and Christianity swept from the earth." Yet, one hundred years from the time he made his prophecy, the very room in which he was standing was filled with Bibles, a depository of the Geneva Bible Society. In 1794 Thomas Paine published his Age of Reason and lashed a heavy attack against the Bible. He said he would go through the Bible like a wood cutter with the axe and that within the century it would die. Thomas Paine is virtually forgotten but the Bible is still the world's best seller. Robert Ingersoll toured the nation in 1885 delivering his speech on the "Mistakes of Moses." He prophesied that within twenty-five more years there would be no more church buildings erected. But more church buildings have been built since then than in any other comparable period in history. John Lennon of the Beatles attacked the Bible, Christ and Christianity in these words: "Christianity will go, it will vanish and shrink. I need not argue about that, I am right and I will be proved right. We are more popular than Jesus Christ right now." But Bible sales are on the increase; Beatle record sales are decreasing. Bibles have been burned--Christians have even been burned with their Bibles--but the word remains as Jesus said it would.

The Bible is a book of 66 books, 1,189 chapters, 31,102 verses, 773,746 words, and 3,566,480 letters; but it is more than ust a book of words, verses and chapters: "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts re binding, its histories are true, and its ecisions are immutable. Read it to be wise, believe in it to be safe, and practice t to be holy. It contains the light to direct ou, food to support you, and comfort to heer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It invloves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents."

The Bible plainly answers man's three most burning questions: "Where did I come from?" "Why am I here?" and "What will happen to me at the time of death?"

The Bible has done more to elevate the standards of our society than any other influence. Perhaps the best way to see this would be to try and visualize what would happen in our country if suddenly the influence of the Bible were removed from it.

Church buildings would disappear -- where once mighty monuments to the Bible stood vacant lots would appear in their places. No longer would church bells toll their invitation to worship on Sunday morning--in fact no longer would there be a Sunday to commemorate the resurrection of Christ. Christian hymns would no longer be heard. "The Old Rugged Cross" is consistently voted our nation's most popular song. But now there would be no old rugged cross, and consequently no song about it. Literally millions of homeless and destitute children would be turned into the streets as orphan's homes dissolved into the non-existent. Most college doors would be closed to the millions of students seeking a better education. Most benevolent organizations would be wiped from history's slate. The aged would be neglected. We provide them with social security and medi-care; but in many countries void of Bible knowledge when a person becomes unable to support him-

(see page 14)

THE VALLEY OF DRY BONES

Vel Hester, Jr., Hartwell, Ga.

(Note: The following is lifted from a book of five minute radio sermons, just released by the author. The book contains 50 sermons, all of the same caliber of this one. It sells for one dollar and may be ordered from Carolina Christian Bookstore. --HW.)

In Ezek. chapter 37, we have the well known story of Ezekiel's vision of the valley of dry bones. In this vision Ezekiel tells us God asked him, "Son of man, can these bones live?" And then God commanded Ezekiel to prophesy to the dry bones, and accordingly, we read, "Thus saith the Lord GOD unto these bones, ; Behold, I will cause breath to enter into you, and ye shall live: And I lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD." (Ezek. 37:5, 6.)

The book of Ezekiel is a book concerned with the nation of Israel in captivity. Nebuchadnezzar had, with his Babylonian army, captured Israel, and carried them into Babylon as slaves. Ezekiel seems to have been with Israel in Babylon, and God had given him the great task of impressing on the Israelites that they were in captivity because of their own disregard of God's Word, and not because of superiority of the Babylonians. God had defeated many of Israel's enemies who were more powerful than they had been.

But considering the prophecy of the valley of dry bones, we clearly understand that the dry bones represent the Israel that had been removed from its homeland, and had become apparently dead as a nation. But by the power of God, they were to be restored to dignity and strength, and were to be returned to their own land. In Ezek. 37:13, 14, we read, "And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD."

But to bring this lesson down to us this day, let us consider the fact that death is an ever-present peril to us. Furthermore, we must remember that the wages of sin is death (Rom. 6:23). Those who continue on in disobedience and sin until their death will be eternally separated from God, into an awful, fiery hell; and this is the second death.

But let us not overlook the power of Almighty God. For the prophecy God gave Ezekiel did have its fulfillment. Babylon was overthrown, and Israel did return to its own land. God's promises, when they are conditional, will be fulfilled as soon as the conditions are met. If He has not made His promises conditional, then they will not fail. The "dry bones" of Israel, in Babylonian captivity, were clothed with muscle and skin, and were given the breath of life.

If God had the power to restore a whole nation back to its homeland, we must remember that He has the power to raise those who are dead in trespasses and sin. The power by which He is able to do tha today is the gospel of Christ (Rom. 1:16)

The gospel does have this power, but i must be obeyed by the individual that he may be able to obtain the blessing of salvation that is offered. The Hebrew writer inspired by the Holy Spirit, as he wrote has shown that our salvation is conditioned on obeying the commands of Christ. For we read, "Though he were a Son, ye learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. (Heb. 5:8 9.) To the Thessalonian brethren, Pau wrote, "And to you who are troubled res

(see page 13)

THEN IT HAPPENED!

lbert L. Bergeron, Raleigh, N. C.

To most of the pilgrims who were in erusalem in A. D. 33 it was just another assover. Little did they know that the epraved hearts of their religious leaders ould soon be exposed to the world. The reatest crime ever conceived by human inds was soon to be executed, and God's on would be murdered.

The trial was fixed, and in just a few hort hours the sinless one was condemned nd crucified. Perhaps his murderers ound some satisfaction in their clever cheming and successful conviction, but ow could they have numbed their conciences and quelled the unspoken fear at must have gripped their souls. How ould they quench the fire of that inner oice as they were submerged in unexlainable darkness while even the earth embled beneath their feet. Scarcely can e conceive how these shameless cowards uld retain their sanity as they began to el the magnitude of their treachery. heir deed was done.

Miraculously Jesus rose from the tomb the third day, triumphant over death, in, and his enemies. He walked with his isciples for more than a month before he scended into the ether to be with His ather. He had made several promises d told the apostles to wait in Jerusalem r them to be fulfilled. They returned to e Holy City filled with awe and amazeent, for they had witnessed His ascenon into the clouds.

t was now the 50th day, the day after e seventh sabbath (Pentecost, Lev. 23:); it was a Sunday morning. A noise at resembled the sound of a great wind led the house, and a cloven-tongued mbol like fire rested on each of the ostles. Accompanying this outward anifestation was the fulfilling of Jesus' omise to the apostles: the Holy Spirit.

n enormous crowd of Jewish pilgrims om 15 countries, who were still in Jerusalem to observe Pentecost, came together when they heard about this strange phenomena. The Holy Spirit spoke through the apostles and for the first time the gospel of Jesus Christ was proclaimed. The terms of pardon initiated by God's mercy were announced, and sinners were offered God's salvation.

Then it happened. The church of Christ was born. Three thousand penitent sinners responded to God's call, and were immersed in water for the remission of their sins. That which was promised is now fulfilled (Matt. 16:16-18; Mark 9:1). That which had not existed before, now exists: the church of Christ. Every reference to the church prior to this time is pointing to its future establishment. Every reference to the church after this time, speaks of the church as already in existence. The great body into which all people were to be fused into one was born on this Sunday morning back in A. D. 33, following the resurrection of Christ.

This is how it happened. Read about it as the Holy Spirit revealed it in the book of Acts, Chapter 2. Read it for yourself: then cherish the church for it is the body of Christ; love it for it is His family; help to build it up for it is His temple.

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BROTHERHOOD NEWS

James Stutts

ON FOREIGN SOIL: KIMANI, Tanzania, Africa - The Lord's church is maturing in this country once famous for its man-eating lions. As a result of a meeting in the fall, 11 souls obeyed their Lord in baptism and two elders and two deacons were appointed. Kimani is the oldest congregation of the church and is the second to appoint elders (Chimala was the first) and the first to appoint deacons. Damson Robert is the local preacher, and Dewayne Davenport is the missionary.

ADDIS ABABA, Ethiopia - The church is on the march in Ethiopia. Since 1968 the church in Addis Ababa has grown from about eight regular native members to 45 active Christians and an average worship attendance of 120 today. Growth in the "bush" or jungle has been even more encouraging. A 1970 survey indicated there were 101 congregations with a combined membership of 3,220. Since then, many small congregations have combined to serve more effectively. Preacher training schools are thought to be the cause of this fine growth.

GHANA, West Africa - African preachers are crying for more Bibles to distribute. Eastwood church in Hutchinson, Kan. is accepting funds for the effort. A dollar buys a Bible. They need 3,000.

URUGUAY, South America - A Christian doctor, Claude Fly, 66, an agronomist, was kidnapped Aug. 7, 1970 in Montevideo by Tupamaro rebels and spent 208 days in terror, loneliness, and a constant fear of death. During his seven months of captivity, he lived in wire cages, dark basements, dungeon-like hideouts and a tent, with no way of escape. A million dollar ransom for his release was demanded of the U. S. Finally after a heart attack Fly was released on March 2, 1971. Brother Fly addressed Oklahoma Christian College's Chapel service recently, thanking them for their special prayers for him and stating that Bible study, prayer and scripture memorizing sustained him during this ordeal.

HONG KONG, China - A new 30 minute radio program is being beamed into China over Radio Vila Verde in association with World Radio. The Donelson congregation in Nashville, Tenn. is underwriting the cost of one of the programs.

ON THE HOME FRONT: NEW YORK, N. Y. - A unique foreign mission work is underway in the U. S. Plans are now working toward securing a chapel, library-learning center and offices staffe with full-time missionaries in the soon-to-be constructed World Trade Center This Center will consist of twin 110-stor towers - the tallest structures in th world - rising 1,350 feet above a five-acre plaza with four low-lying building in New York's famed financial district Some 50,000 representing every nation o earth will transact business of international commerce in the center. Th Garretson Rd. church in Somerville, N.J has signed a five-year lease for 75 square feet of space in the Center, slate for completion in 1972. This project ca reach those of influence, with the gospel who in turn can return to their countr with the good news.

MADISON, Tenn. William F. Ruhl, Jr. President of B. C. Goodpasture Christia School has been appointed associate minister of the Madison church.

HUNTSVILLE, Ala. - David Smart, 3 a NASA engineer, and a member of t Huntsville Park church, is still missin with no clues to his whereabouts. He wa kidnapped Aug. 13, when leaving h apartment for work. His car, also take has been found burned out inside. Why was kidnapped remains a mystery.

MONTGOMERY, Ala. - Irene Rock, a 74 is an active Christian. She goes to ja every week to teach the ladies who w listen, sometimes as many as 20. O

(see page 13)

New Children's Home Opens With New Idea

The Daily Item, the Sumter, South Caro-ina newspaper of November 1, 1971, car-ied a large article about the Southeastern ome. We present here excerpts from hat article because we know you are in-erested in what a city reporter had to say bout this work.

"I just couldn't believe that two children ould come into a home with people they ad never seen and go to bed without hedding a tear," said Mrs. Warren regory.

"The greatest thrill came the other day hen I picked up the little boy at school nd he said, 'I bet Daddy will be home.'"

Felton, 7, and Selina, 9, have indeed ound a new home - a beautiful home filled ith love, a built-in Mommy and Daddy nd two new sisters.

It all started three years ago when a roup of religious men got together and ormed the Southeastern Children's Home, stablishing a new concept to help children ind the good family life. In Sumter, embers of the Plaza church of Christ eard about the idea and several immedi-tely became involved.

One may drive out on the Wedgefield oad to the Avondale Development, turn n Bancroft Drive and he just might see elton and Selina playing in the yard of a ig brick house.

Mr. and Mrs. Warren Gregory are the useparents in the family affair that will ventually include six children. The regorys moved into the home late in ugust and Felton and Selina joined them st last week. There are four bedrooms, ree baths, a living room, dining room, mily room, kitchen, laundry room, and rage. There is a contract between the rents and the directors of the home, ipulating that the directors will pay for e expenses of the children and that in turn, the Gregorys will give them love d care. It is all set up under the stand-ds of the South Carolina Welfare De-rtment as a group foster children's home. Homeless children are eligible to live there and may stay as long as their legal guardians want them to stay.

The only different things in the home are the two exit doors and exit signs at each end of the house and the fire detectors installed throughout. "After a little while, you just don't notice them anymore," explained Mrs. Gregory. The exit signs are required by state law and the fire and smoke detectors are essential to overall safety.

"I really haven't found much change at all," Mrs. Gregory said proudly. There's a little more laundry and a little more food, but it's all a wonderful experience."

Mrs. Gregory and her husband fill the all important role of Mommy and Daddy. They have found in a week that it is not hard to love Felton and Selina. "I foresee no problems whatsoever," said the new Mommy. "Everybody's happy all the way around - our family, the children, and the Board of Directors. It's just like a regular family and it's a good family life. We have devotionals every night and we all go everywhere together. I think it's marvelous - it's wonderful to see what can be done and to see that they are raised right. We treat them just like our own."

"I am conditioning myself, though. I love the children, but I know that some day I might have to give them up. I just have that feeling inside, though, that Felton and Selina are going to be here for a long, long time."

There are plans for more children's homes designed for married parents to take on new children. Meanwhile, there are two more beds to fill at the Gregorys and a whole lot more love to be dished out.

Would you like to have a part in this good work? We need your help. Contributions may be sent to: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, South Carolina 29150.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Winston-Salem, S. Main

J. D. PARKER, Reporting: The meeting at King has been well attended with visitors from King, Sparta, Mt. Airy, High Point, S. Fork and a few from S. Main. Interest and enthusiasm are evident, and the prospects for a great work in King are bright indeed. Juanita Bennett, who had been attending for some time, was baptized by Robert Goff here at the building last Sunday night after our services. This makes a total of five who have obeyed the gospel since the church started meeting in July of this year. The attendance has been averaging about 30 and the contribution approaching the $200 a week mark. We feel that S. Main has had a vital part in this work in giving up three fine families to this effort to plant the New Testament church in Stokes county, and we expect to continue to support these brethren in every effort to evangelize that community. The brethren there requested that S. Main send the preacher for the meeting, just another opportunity for us to have a part in helping these brethren preach the message of Christ.

Asheville, Biltmore

VICTOR JORDAN, Reporting: Angels in heaven rejoiced much during our recent meeting, Oct. 18-22, in which Jerry Westmoreland did the preaching. Seven precious souls responded to the Lord's invitation by repentance and rededicating their lives to their Lord and Master, Jesus Christ. They were Debbie Johnson, Robert Simpson, Brien Simpson, Betty Smith, Pat Henry, Donna Love, and Frank David. Brother Westmoreland endeared himself to all of us as he preached the word, bringing to us strength, encouragement, and edification. The Biltmore church is indebted to the elders of the Augusta Road church in Greenville S. C. for sharing him with us for this spiritual feast.

PREACHER AVAILABLE

Brad Clark, 21 years old, one child two years at Central Piedmont Communit College, two years at Freed-Hardema College. January graduate of Freed-Hardeman with Bible major. Reference furnished. Preaching experience. Want to locate first of the year in the Carolinas Write P. O. Box 107, Freed-Hardema College, Henderson, Tenn. 38340. Dia 1-901-9894533 - Sue Ulery.

FROM THE BULLETINS

Burlington

One day a father came home from work As he entered his yard he saw his childre playing on the steps. He was astonished He asked them what they were playing The response, "We're playing church. "Playing church?" the father responde unbelievingly. "Yes, we've sung, we'v prayed, we've preached, and now we ar standing on the steps smoking!"

Last Saturday six of our teenagers wer to Charlotte to attend a youth forum While there they had the opportunity t question two former drug addicts abo the destructive effects of drugs. Late in a discussion that centered around th question, "Why are we losing so many our young people?" young people wer asked to express themselves. One of th principal reasons that was given was th they see hypocrisy in their parents (wh are supposed to be upstanding member of the Lord's church) and the lack of lov shown on the part of members of th church. One keen youngster suggeste "Why should we concern ourselves wi drugs and trying to help addicts wh hurch members themselves display their ddiction to cigarettes on the steps of the hurch building!" There was a resound- ng applause from the approximately 300 oung people in the auditorium!

Do they not have a point? Have our rethren considered their influence on the oung in their cigarette smoking? Anyone ho has smoked for a number of years and ttempts to quit can attest to the same withdrawal symptoms" that a drug addict uffers. How can we deny that it hurts ur bodies and our influence? If you felt hat by smoking you provided occasion for oung people (as well as older) to stumble, ow could you pick another up?

ALLEY OF DRY BONES . . . (cont'd.)

ith us, when the Lord Jesus shall be evealed from heaven with his mighty ngels. In flaming fire taking vengeance n them that know not God, and that obey t the gospel of our Lord Jesus Christ." Thess. 1:7,8.)

f you are not a Christian today, why let ur continued disobedience to the com- ands of Christ deny you the promised lvation? And why let your continued sobedience hold you under the threat of e Lord's vengeance in flaming fire? lieve that Jesus is, and is the Son of d who died to save the world from their ns. Repent and be converted, turning om the way of sin, to the way of life. ey the Lord's command to confess Him fore men. Obey His blessed command be baptized. We would be so happy to p you obey these commands. If you sire our help, please get in touch with

OTHERHOOD NEWS . . . (cont'd.)

s been baptized, a mother of six. Two the prisoners' children have in turn en baptized. Thirty of Mrs. Rock's dents have been freed and some still tact her.

OMERUNS: Lindy McDaniel, pitcher the New York Yankees is a fervent ker for Christ. He sends a monthly newsletter to every baseball player explaining Christianity. Through his own personal work, he has converted many people. From the Yankee team alone, he has baptized Bobby Mercer, Jimmy Lyles, Felipe Alou and the bat boy!

ON THE CAMPUS: Dr. Don Gardner has been named to the presidency of Michigan Christian College... David Lipscomb College began its 81st year with 3,400 students attending opening day ceremonies recently.... Pepperdine University has begun the second year of a preacher training program in Heidelberg, Germany.... Alabama Christian College sets enrollment record of 840 in all departments.... Harding College will survey every U. S. congregation regarding mission interests, to assess the effectiveness of current mission methods. Other Christian Colleges report increased enrollments : OCC-1,110; York-343; Harding Graduate School-164; MCC-225; LCC-1,126; Harding-2,062; NCC-over 200; ACC-3,250.

THE GOOD NEWS: "What shall we say to these things? If God be for us, who can be against us?" Paul (Rom. 8:31).

EDITORIALS . . . (cont'd.)

vigorous manner it is possible for each one to enter into the work. Because of this lectureship, more workers are better prepared to do the job before us. It seems to us that it would be a worthwhile project to have such an event as this in every major city and town in both states. This one is high on our list as the most practical and profitable lecture program we have ever attended.

The South Carolina lectures are scheduled next year for the first full week in November in Sumter. We urge you to make plans now to be there.

A NEW START

Have you ever become so disgusted with yourself, with life, and with the work you are doing that you have thrown up your hands and exclaimed, "I have made such a mess of things that I wish I could just start life over again!" Most of us have. The unknown author of the following lines must have felt this way:

I wish that there were some wonderful place
  Called the land of beginning again,
Where all our mistakes and all our heartaches
  And all our poor selfish grief
Could be dropped like a shabby old old coat
  And never put on again.

Thank God, there is such a place... IN CHRIST! "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.)

THE HOLY BIBLE . . . (cont'd.)

self, he is discarded as a worn garment to fend for himself or starve to death. We would suddenly find ourselves without a moral standard. Every man would do that which is right in his own eyes; and if he decided to kill his neighbor, who would be able to tell him why he should not. The woman would find herself a virtual slave. She would again become only one of many wives possessed by a man. In one non-Biblical country the husband forces his wives to drink his bath water to show their subjection. No longer would there be that injunction, "Husbands love your own wives as your own flesh." It is easy to see that the Bible has permeated every single aspect of our lives and society. If we had no Bible: How different the world in which we now live would be. How bleak our lives without the eternal hope set forth in the Bible!

The Bible has been replaced in the home by salacious literature, and we are now reaping the harvest of corrupted morals. The Bible has been relegated to a back pew in our churches, and their leaders and members have become embroiled in rioting and lawlessness. It has been barred from our schools; and they have become breeding grounds for immorality, violence, rebellion against authority and Communism. Upon fundamental Biblical principles this nation was built; and without these principles we shall fall. We were once known as "A Christian Nation"; now we have become a "Christless Nation."

Friends, let's go back to the Bible. Let's restore it to its eminent position in our hearts, our lives, our churches, and our country. It has guided man aright for two thousand years; it will not fail him now in these perilous times.

Blessed Bible, how I love it,
  How it does my bosom cheer.
What has earth like this to covet?
  O, what stores of wealth are here.

Man was lost and doomed to sorrow;
  Not one ray of hope or bliss.
Could he from earth's treasures borrow
  "Till his way was cheered by this.

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BOOK NEWS

oward Winters, Duncan, S. C.

I Believe Because..., by Batsell Barrett axter. Baker Book House, Grand apids, Mich. 49506. 284 pages. Cloth 5.95, paper $3.95.

Here is a book so grippingly interesting at we dreaded to finish it. But in addi- on to its interest, as would be expected om its author, it is a tremendously sig- ficant contribution to the field of evi- nces. Baxter has again remarkably monstrated his unique style of stating ofound truths in simple, concise, easy read propositions, putting the study of idence supporting the Christian faith in ch a manner that every Christian can ad, grasp, and appreciate this field of udy. His division and classification of e material is the most helpful we have er observed. He has divided it into ght sections, 30 chapters, and two ex- emely valuable appendixes. However ere is one disappointing feature: the 10 apter section on "How the Universe gan," the author offers very few (if y) conclusion of his own and does not e a positive stand (except as far as his n personal faith is concerned) against istic evolution. He seems to imply that evidence is of such nature that we must be dogmatic toward those who feel that y are justified in accepting it. In our w, this section weakens the whole book.

he Bible On the Life Hereafter, by lliam Henderiksen. Baker, 222 pages. per $2.95.

ivided into three sections, individual hatology, general eschatology, and nts associated with the second coming, 50 chapters of this book discuss almost ry conceivable phase of "last things." course in a work of this nature one ld expect to find a considerable amount speculation, conjecture, and opinion. so he does, but most of it will stimu- your thinking. His explanations (whether you agree with him or not) of the millennium, the antichrist, and Armageddon will be of special interest to most. Designed for either individual or group study, and each chapter closes with questions and "further discussion" suggestions.

Parables of the Master, by Louis O. Caldwell, Baker, 127 pages. Paper $1.25.

This book, which is subtitled, "A Discussion Guide For Teens," contains 15 lessons on the parables. It should not be confused with a lengthy study of the parables as such. The author usually takes one thought and, in his characteristic style, presents a delightful lesson, a lesson admirably adapted for teenagers. We like it.

Facing the Issues 4 and Youth face Today's Issues 2, by William J. Krutze and Philip P. Di Cicco. Baker. 144 and 120 pages respectively. Paper $1.25 each.

These books are an effort to relate Christianity to present-day situations. They are a forthright discussion of issues facing today's world, such as a Christian's attitude toward war, the new morality, obscenity, ecology, race, human rights, etc. They do not seek to dictate solutions to the problems but to give a variety of viewpoints and thus to stimulate discussion--to set the mind exploring. There is an extremely valuable section in each chapter under the heading, "What the Bible says." Designed either for individual or group study.

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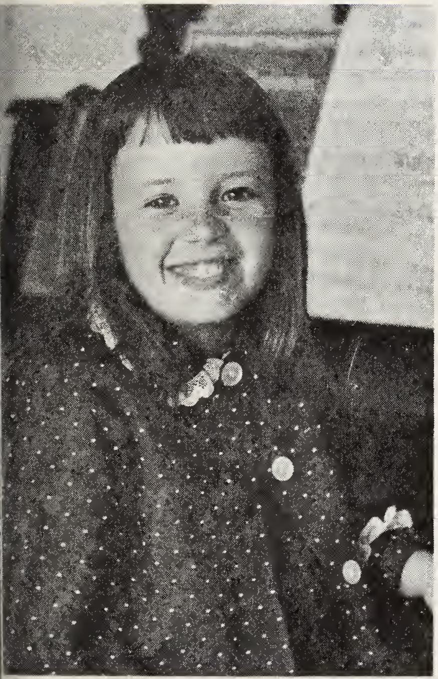

Selina

Felton

OUR FIRST CHILDREN
Southeastern's Home, Inc.

GUEST EDITORIAL

Johnny C. Sewell, Madison, Tenn.

We of the Southeastern Children's Home, Inc., Sumter, South Carolina, are grateful to Carolina Christian for making available this special issue for the presentation of Christian principles related to the care of homeless children.

The first article, "The Worth of a Child," was written by Jim Bill McInteer, one of the best known and most influential gospel preachers in the brotherhood. Brother McInteer is minister of the West End Church of Christ, Nashville, Tenn. He has served in this capacity for many years. The West End church is one of the strongest congregations anywhere. In addition, brother McInteer serves on the Board of Directors of Harding College, Searcy, Ark., and on the Board of Directors of the Potter Orphan Home and School, Bowling Green, Ky. He is Business Manager of the 20th Century Christian magazine.

The second article, "Train Up a Child," was written by Willard Collins, also one of the best known and most influential gospel preachers in the brotherhood. He has served for many years as Vice-President of David Lipscomb College, which position he presently holds. Brother Collins is known across the country as one of the most effective gospel meeting preachers to be found anywhere. He is in constant demand as a speaker for large audiences by some of the strongest churches in the brotherhood. From his background of years of experience in the college setting, he is eminently qualified to write on the topic, "Train Up a Child."

The third article, "History of the Southeastern Children's Home," was written by R. W. Senn. Brother Senn has lived for many years in the Carolinas. He served as an elder of the Park Street church of Christ in Columbia, S. C. for a number of years. The need to preach the gospel was heavy upon his heart, so much so that several years ago he resigned his job went to Freed-Hardeman College, Henderson, Tenn., and studied to become a gospel preacher. Brother and sister Senn have three sons, Jerry, Rudy, and David who are gospel preachers, all three of whom have preached in the Carolinas. Brother Senn now is minister of the Lord's church in Lancaster, S. C. He and his family are well known in the Carolinas and highly respected. Brother Senn has been connected with the Southeastern Children's Home, Inc. from its earlies days, and is most qualified to write the article on the History of the Home.

The fourth article is written by Jerry Senn, and is entitled, "Church Support o Southeastern Children's Home." Brother Jerry Senn has also been connected with the home from the very earliest days. His encouragement helped greatly to get this work started. He now preaches for the church in Morganton, N. C., and serves as Vice-Chairman of the Southeastern Board of Directors. He is also on the Board of Directors of the Palmetto Bible Camp which exerts tremendous influence over the lives of hundreds of young people each year. Brother Jerry Senn is vitall

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interested in youth. His many activities on their behalf will last for all eternity in the good he has done.

The final article is written by Ralph Carnahan, minister of the Gallatin Road church of Christ, Madison, Tenn. The article is entitled: "Care For Orphans." Each month two thousand copies of the Southeastern News Bulletin are mailed. For a number of months brother and sister Carnahan have gladly worked many hours folding, addressing, and sorting these bulletins for mailing. This is no little job, and we are grateful to the Carnahans for their help in this undertaking. Brother Carnahan has preached as regular minister for churches in Florida, Mississippi, and in Memphis, Nashville, and Madison, Tenn. He is a graduate of David Lipscomb College and Harding Graduate School.

We commend this issue of Carolina Christian to your careful reading and prayerful consideration.

THE WORTH OF A CHILD

Jim Bill McInteer, Nashville, Tenn.

Anyone engaging in any commerce, has ften asked the clerk, "How much is that vorth?" The clerk will usually answer in lollars - and immediately in the mind of he questioner a transposition occurs. He nows how long it takes him to make the lollars involved; he evaluates the worth of he particular article in question against he needs he has for other possessions nd makes judgemental evaluation as to vhether the inherent properties of the tem discussed support in quality the rice requested.

The proper assignment of monetary vale to an inanimate object is not easy. If ou have been both buyer and seller you now at times you have been wrong.

If it is difficult to assess the financial vorth of a carpet or a Cadillac, then think ow much harder it is to establish the vorth of a child. You cannot do it in montary terms; for centuries ago Jesus said at one soul is worth more than all the vorld. This is true for a very simple eason - one soul is going to out live all e world!

But there must be standards of measureents and surely some fair assessment an be made as to the worth of a child. hese questions might help to do it: Who inks a child is worth something? What one willing to give up in order to have e blessings of a child? What are the ws and who are the law makers that concern themselves with a child's welfare? Do religious people as a rule think there is any worth in a child? All of these questions and many more are answered in one single, solitary event in the life of Jesus that the tenth chapter of Mark records. Here are the facts. The face of the Lord is set to go to Jerusalem. It is not an annual visit to the Temple complex that he is making - rather, he knows he is going to Jerusalem to die. He is aware of the fact that his death will be a cruel one. To the delight of his enemies and to the despair of his disciples, Calvary shall claim its victim.

In the midst of that somber journey as he makes his march to Jerusalem, parents came bringing their children desiring that Jesus should touch them. In the ancient world they always felt it a propitious thing to have a noted Rabbi touch a child. In the Western world there are many husbands and wives who have worked hard to entertain gospel preachers during gospel meetings. They feel the preacher's very presence in their home is a very refining and helpful thing among their children "...we want them to have the association with the preacher."

Thus, one question is answered - who thinks a child is important; their parents do and the Lord does -- he stopped to receive them unto himself!

The disciples misread the sign -- and they knew the journey to Jerusalem was of importance far more vast and compelling than was the irritating delay in transit for the Master Teacher to stop and touch a child. Thus, they sought to be a force of interference and prohibit parent and child reaching the great High Priest of the New Covenant.

As soon as the news of their interference reached the Christ, he rebuked them; he exercised his supreme authority and threw down the blessed invitation of "Suffer little children to come unto me, for of such is the Kingdom of Heaven." More important than the continuation of his journey to Jerusalem, for even the crucifixion itself was the temporary blessed delay of the Lamb of God taking the little lambs into the crook of his arm and blessing them. This alone would allow you to know the worth of a child would it not? He overrode an apostolic injunction and objection; he emancipated those children and brought them gloriously unto himself.

When he said those who enter the Kingdom of Heaven must, as children, possess the qualities of humility, sincerity, forgiveness, trust, etc., he answers another question, namely, the Lord was the one who made the laws concerning children And the great law giver wrote it into th eternal record that children have hi adoration and affection. They are livin examples of what even grown people mus be, not in childishness but in child lik ways of supreme value and power.

Thus, the church of Christ in the 20t century has a profound concern for chil dren. Her every member seeks to follo implicitly in the footsteps of the Savior therefore they cannot ignore, nor do the desire to, the appeal of children. On man has said he doubts the Christianity any man who does not have children play ing at his door.

Perhaps we cannot set the value, but w can catch a glimpse of its dimension whe we say a child was worth the time ar blessing of Jesus Christ; the teachings Heaven itself; the adoration of parents ar loved ones; the overcoming of an apostol objection; and the eternal inclusion in th sacred, inspired record that "...of suc is the Kingdom of Heaven." That litt child should be very precious to you, m friend: He is to God.

TRAIN UP A CHILD

Willard Collins, Nashville, Tenn.

The young people of the 1970's are facing pressures which were unheard of just one generation ago.

In working with young people at David Lipscomb College in Nashville, Tenn., I consider concern as one of the key words. Young people desire parents who are concerned about them and they desire administrators and teachers in schools who are really interested in their welfare.

Hypocrisy upon the part of parents and teachers can be spotted by young people, and the younger generation hates hypocrisy. In this, they are following in the steps of Christ.

Remember that Jesus said to the scribes and Pharisees, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Matt. 23:3.)

Parents, supervisors in children homes, and teachers should be exampl in expressing deep concern and interest young people. This is a key requireme in proper training.

The Male and Female Influence

God's plan calls for both the male a female influence in the life of a child.

Paul said, "And, ye fathers, provoke your children to wrath: but bring them in the nurture and admonition of t Lord." (Eph. 6:4.)

This same writer stated, "The ag woman likewise, that they be in behavi as becometh holiness, not false accuse not given to much wine, teachers of g things; that they may teach the you women to be sober, to love their husban to love their children." (Titus 2:3, 4.)

America is now afflicted with the pr

lem of losing either the male or female influence in many families. Christians should seek to restore this in the best way ossible.

The story is told of a young boy who went ut to play football. During the game he njured his hand, but very slightly. When e arrived home the mother saw the blood n the hand. She immediately cleaned his and, bandaged it, and put the boy to bed.

About an hour later, the father came in nd asked to see his boy. The mother told he father that the boy was in bed. The ather went into the bedroom, looked over he situation, and asked why he was in bed.

The son replied, "Mother asked me to tay in bed because of this injury."

The father then told the son, "Get up, if ou cannot beat this you had better go play heckers."

The child needed the influence of the enderhearted mother. But the child also eeded the strong male influence of the an. This is God's way.

One of the pertinent questions facing eople everywhere is, "What has happened the men in America?"

There is no way to turn over the training young people to the mothers alone. God aced both the male and female as the inuences in the family and when one is lost, should be restored, where possible. his is a necessity in training young eople.

When a father and mother express love d concern, this means a great deal in aining the future generation.

e Child is a Piece of Clay

ach child might be compared to a piece clay. This clay can be molded, and in gard to a living human being, it will be olded. The child will either be molded Christ or Satan. These are the only oices. (Matt. 7:13,14.)

he major forces in the training of the ild and in shaping this piece of clay are father, the mother, the teacher and eacher, companions, and the communitions media, like television.

ach child deserves a Christian father mother, Christian teachers, and gos- preachers, and associations with Christian companions, where possible. Each child deserves help in the selection of radio and television programs and much help in the selection of magazines and books.

When the mind is poisoned by incorrect associates and wrong programs and reading material, this poisoned mind influences the spiritual condition of the individual.

Each Child is a Living Soul

In my work at David Lipscomb College, I like to believe that each student is a living soul. A student at Lipscomb is more than a body composed of flesh and blood, but this person is immortal and in helping train the young person I have to believe I am helping train a soul for eternity.

This formula should be kept in mind in the training of young people from birth.

When a young man plans to marry, he should consider whether or not the girl he is about to marry would be a Christian companion and whether or not this girl would be an asset in helping the children go to heaven.

Each person is a living soul, according to Moses' message in Genesis 2:7, and this is the primary concern in training the child. If the child is trained to make a material living only, then this training is a failure.

Two men were talking one day. One man, who was a devoted father, had some money. He said, "I intend to give my boy the best education money can afford."

The other man said, "Yes, I know that you have one boy and that you intend to give him a good education. But," he said, "remember that you are robbing your son of the most important thing any father can leave a son."

The father asked, "What do you mean?" The other man replied, "You are not a Christian father, and since you are not a Christian, you are robbing your boy of the memory and example of a Christian daddy when he was growing up in the home."

Each man and woman should remember that no person can give their children that memory except the ones who are the parents or who stand in the stead of parents.

It is a tragedy to rob a child of the finest possession that any adult can leave to a young person.

When a boy and a girl cannot see Christ in the daily life of the adult who is guiding
them, these adults are robbing them o
memories which are the most precious
possessions any person can leave to a
child.

History of the Southeastern Children's Hom

R. W. Senn, Lancaster, S. C.

The Lord has greatly blessed us in the Carolinas over the years because others cared for our souls. They came to us with the truth and taught us God's way to be truly Christians in word and in deed. A part of our Christian duty is to care for those who are without loved ones to care for them. The Lord's church has now grown to the extent that some felt that it was time for Christians in the Carolinas to begin helping the unfortunate children in our area. It was because of such thinking and consideration of the idea that the Southeastern Children's Home had its beginning. Many congregations of the Lord's church in the Carolinas have been sending support to such homes in other places and this is good, but why not do the same at the local level? We are mindful that there are other ways of doing the job, but this is a way that all can have an effective part in a good work.

In the late summer of 1968 the following brethren met to consider the possibility of beginning a Child Care Home in the Carolinas: Johnny C. Sewell, Jerry Senn, William Young, Richard Eppley, Neil Ennes and R. W. Senn. Everyone present seemed enthusiastic about the idea, so another meeting was set up in which a Mrs. Paul from the South Carolina Welfare Department was invited to advise us as to the procedure of such an organization to be eligible according to state law. In this meeting a board of directors was appointed, consisting of the following: Johnny Sewell Chairman, Jerry Senn Vice-Chairman, Neil Ennis Secretary, R. W. Senn Treasurer, Richard Eppley, and William Young. At a later meeting David Pharr was added to the Board.

The next step was to submit an applica-
tion for a State Charter, which we did
After finally selecting a suitable name
Southeastern Children's Home, we re
ceived a Charter from the Secretary o
State of South Carolina. When we ap
proached the South Carolina Tax Commis
sion for tax exemption as a non-prof
organization we were advised that th
Charter would have to be amended. Thi
was done, and the proper papers were se
cured.

The Board has made a great effort t
seek out the thinking of others and to ge
others involved, also to inform all Chris
tians in the two Carolinas as well as i
other states the progress being mac
through Carolina Christian, Gospel Advc
cate, Firm Foundation, letters, and
monthly bulletin. We want everyone
have an opportunity to help in this neede
work.

Early in 1969 the brethren of the Pla
congregation in Sumter, S. C. began
contribute in a great way to the Hom
Their interest was so great that they h
intended to begin such a program on the
own efforts, but they reasoned, that d
to the fact that Southeastern Children
Home had already started and that
Charter had already been secured, th
would like to join hands with our effo
A meeting was called by the Board to co
sider their proposal. It was decided th
the Board would meet with them in Sumt
to discuss the matter. This meeting w
held May 3, 1969 and the results was th
three of the brethren from the Plaza co
gregation were appointed to the Board
replace three who had resigned; (name
David Pharr, Richard Eppley, and N
Ennis). The new Board members fr
Sumter were Hugh L. Palmer, Rosc

Newton, and S. R. Collins, all faithful members of the Plaza congregation. Their generosity has been outstanding from the very beginning.

It was because of the great interest of he Sumter brethren and in answer to their request that the Board decided to change he location of the first cottage from the Lancaster-Rock Hill area to Sumter. After a great deal of searching for a suitable place to build, brother Palmer, who s in the real estate business, located a beautiful four acre tract of land just outside the Sumter city limits in a growing ommunity which is an excellent location or our purpose. It was decided by the Board to purchase this property for the um of $6,000. Because of the building estrictions in this area only one resience can be put on each two acres, so we ave room for two houses on this tract with plenty of room for playground, garen, lawn etc. This tract is paid for as well as the improvements to the property. lans were selected for the first cottage ccording to the specifications of the South Carolina Welfare Department and the umter County building codes. The first ottage was completed in July 1971 and nother is planned just as soon as money s available. The cost of the cottage is pproximately $33,000.00. It will accommodate the house parents and six children, his is in accord with the welfare recommendations.

Brother and sister Warren Gregory, who re faithful members of the Plaza Church Christ in Sumter, have been selected s house parents for the first home. rother Gregory is retired from the U. S. ir Force, a deacon in the Plaza congregation, and does some preaching at various times. Sister Gregory has worked as private secretary a number of years for various concerns. She is giving up this type of work to give full time as house mother. The Gregorys have two fine daughters, one in high school and the other in Junior high. They have already moved into the cottage and ready to receive needy children.

We have applied for a dual license which will allow us to operate the home in Sumter and to use foster homes for care of needy children. Just as soon as this license is issued we will receive applications for children. If you have knowledge of such children, write for application to Hugh L. Palmer 75 Nash St. Sumter, S. C. 29150. Brother Palmer is our administrator and treasurer.

Great interest has been shown by the North Carolina brethren and we are now in the process of securing a Charter in that state.

We express our deep appreciation for the support you have given in this effort and trust that we may all continue this effort together to meet this great need in the Carolinas. We that are involved in this effort owe a debt of gratitude to the three Board members who volunteered to oversee the work being in Sumter. Namely, Hugh Palmer, Roscoe Newton, S. R. Collins, and to our Chairman of the Board Johnny Sewell. These men have done an outstanding job for the Southeastern Children's Home.

We covet your prayers and appreciate your concern in this effort. If anyone has a question, please ask.

CHURCH SUPPORT OF SCH

rry Senn, Morganton, N. C.

ne of the most encouraging things that s happened during the past few years s been the increased interest among embers of the church in "visiting the herless" or "caring for the orphans," as we put it. Without a doubt, the support for Southeastern Children's Home in Sumter, S. C. demonstrates that Christians in the Carolinas are determined to work together in carrying out God's will. Let us always, however, be concerned about the Scriptural authority for such action.

Without His approval the best intentions are displeasing to the Father.

We all believe the Bible to be the inspired word of God (2 Tim. 3:16, 17). When the Lord has given positive instructions, we dare not change them. We must not add to nor subtract from the word of God (Rev. 22:18, 19). Where God has spoken on any subject we accept it by "faith" (Rom. 10:17). Yet, there are areas in which He has left decisions on "how" to do the things He has authorized to the judgment of Christians. Though all our actions must harmonize with God's word there is the area of human opinion in which man must function. The line between faith and opinion must be kept clear in the work of caring for the fatherless. When God specifies a method of carrying out a command, the method becomes a part of the command. But where God has not legislated, man has no right to legislate. It becomes just as sinful to make matters of opinion matters of faith as it is to make matters of faith matters of opinion.

It is clear that God wants his people to care for the needy. The apostle John says, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and truth." (1 John 3:17, 18.) James says, "Pure religion... is this, to visit (relieve the fatherless and widows in their affliction ..." (James 1:27.) In Gal. 6:10 Paul says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Paul is here talking to churches of Galatia (Gal. 1:2). Not only are individuals to help the needy but churches also. Paul speaks of the liberal "distribution" of the church at Corinth "unto them (saints), and unto all men." (2 Cor. 9: 13.) It seems clear that churches have the obligation to send money to saints and sinners who are in need. The New Testament also clearly teaches that churches cooperated or worked together in such work (Rom. 15:26; 1 Cor. 16:1-3; 2 Cor. 8:9). The work of benevolence is binding! The method of doing benevolence is not binding for no specific example or instruction is given in the scriptures for carrying out God's command. God says for us tc "go" and preach but we are not told "how" to go. Neither are we told "how" to do our works of benevolence. We are given liberty to use our judgment.

But someone will say, "where is your authority for the orphan home?" Well you cannot take care of "homeless" children without a "home." There is no othe
way to care for them. Let someone tr
taking care of them without a home
Others will say, "take them into you
home." But who said that? The Bibl
certainly did not specify that action! If i
were a Bible method then we would be los
if we failed to do it that way. But there i
no such requirement. That would be you
privilege and you are at liberty to do s
but not to bind that method on other
Since a home is needed to take care c
homeless children it follows that one ma
be established when needed. But is thi
not setting up an organization separat
from the church? Yes, a home is sep
arate from the church! They have differ
ent functions altogether. Will anyone sa
the church cannot support a home in need
To make such a restriction is to bir
where God has not bound. But it is sai
"the orphan home has a board of dire
tors." Yes it does, because you cannot
out and pick up children as you would ki
tens off the street. It must be done lega
ly. State law requires a legally organiz
body separate from the church to recei
the children who are in need. You simp
cannot get them any other way. It has a
ways been strange to me why brethren o
ject to an orphan home because it has
board of directors when they have t
same set up regarding their meeti
house and preacher's home. A board
trustees which functions separate a
apart from the church must serve as le
agents before property can be boug
Property cannot be deeded to a chur
without this legal procedure. If it is ri

for the church to so use a separate organization to build buildings, is it not also an expediency in caring for the needy children?

Now some feel that individuals may support such a home but funds cannot be taken from the "church treasury" for this purpose. Brethren, money in our common treasury can be used for paying for a preacher's house and buying grass seed and whatever else it takes to keep that home up. Money from our treasury is used for that purpose because we believe in supporting the preaching of the gospel and such is expedient in doing that for a full-time preacher. We do this even though an organization separate and apart from the church holds the deed to the house. We are justified in so doing because God gives us liberty in carrying out his command to preach the gospel. Money in our church treasury is to be used also for the purpose of helping the needy. Do we have that work in our budget? A vital part of helping the needy is supporting homeless children. Do we have that work in our budgets? Boxes in the vestibule at one time were the means of supporting the preacher. Now the preacher is in the budget and a box is used to support and help the needy. It is time we got the benevolent work of the church in our budget too! Surely the work done by one orphan home is not all the work God expects us to do along this line. Local needs arise and should be met.

It has been said that OPPORTUNITY plus ABILITY equals RESPONSIBILITY. The opportunity to help support needy children is before us in Sumter, S. C. Southeastern Children's Home needs to be in the budget of more congregations in the Carolinas. Responsibility for supporting a good work is required when opportunity and ability are ours. We challenge you to put Southeastern Children's Home in your budget for 1972.

CARE FOR ORPHANS

Ralph Carnaham, Madison, Tenn.

The epistle of James has much to say about "words" and "works." His urging is that all Christians be "doers" of the word (1:22). His indictments are particularly strong against those who profess, but do not practice! He does not offer much eternal hope to those who "say and do not!" In this context of thought, James defines pure religion thus: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (1:27.) It is noteworthy that James referred to God as "Our Father" prior to his exhortation that we care for the "father-less" as a part of our practicing pure religion. The idea of fatherhood derives from God, and comes down to man. God is the original Father. As such He is vitally concerned about all of his children, little ones, on earth.

God's concern for the welfare of the fatherless was often expressed in the Old Testament. In the Law, the children of Israel were commanded to care for the fatherless. In the book of Deuteronomy there are at least eight references to God's concern for proper treatment of the fatherless. The psalmist said of God, "Thou art the helper of the fatherless." (Ps. 10:14.) In Psalm 68:5 God is "A Father of the fatherless." Again, in Psalm 146:9, "The Lord... relieveth the fatherless and widow." In Job's righteous life he said he had "Delivered the poor that cried, and the fatherless, and him that had none to help him." (Job 29:12.) Blessings were pronounced upon those who would show mercy on the poor. "He that hath mercy on the poor, happy is he." (Prov. 14:21.) "Blessed (happy) is he that considereth the poor: the Lord will deliver him in time of trouble." (Ps. 41:1.) "The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. 11:25.) Thus God's concern that the orphan receive proper care is not unique to the Christian Age, for God, who is always the same, manifested His interest under the Old Covenant as well. So the principle advocated by James is timeless--as old as the human family. Those who have assayed to follow the God of Heaven, striving to please Him in life and religion, have always manifested a healthy concern for the fatherless and others who were downtrodden.

The word in James 1:27 for "religion" is a word that means religion especially as it expresses itself in religious service.[1] James contrasts vain religion with pure and undefiled religion. There are many religions, but we are concerned with the true and pure religion that pleases our Maker! The question is: Do we, you and I, as Christians today, qualify?

The word translated "to visit" means "to visit with help, to care for," "with the connotation of care: look after widows and orphans in their distress (Js. 1:27)."[2] It is used of God's gracious visitation in bringing salvation (Luke 1:68). It means "to be concerned about," such as "God concerned Himself about winning a people from among the Gentiles." (Acts 15:14.)

The word translated "fatherless" would have been "orphans" if the Greek word had been transliterated. It means basically "bereft of care," whether the parents are dead or not. Jesus told his apostles "I will not leave you orphans." (John 14:18.) Of course He meant that He would not leave them deprived of care, but would send the Comforter, the Holy Spirit, upon them.

The word translated "affliction" literally means "pressing, or pressure," but is used figuratively meaning oppression, or affliction, and in our text means distress that is brought about by outward circumstances.[3]

When we think of the importance of our being sure we each practice this pure religion, we need to evaluate our giving to see if we really can qualify! I have worked with some congregations which gave nothing from the treasury for the care of orphans, though they declared they were not against so doing. I have worked with other congregations where the amount spent from the regular contribution for orphan care did not come to ten cents per member per week. I have worked wit one congregation where the amount s spent came to three and one half cents per week per member! I did work wit one congregation a while where it figure out to be thirty cents per member pe week. Another congregation where formerly worked has increased now to th point of giving eighteen cents per week pe member for child care. Many congregations are loaded with building payment and other such matters until the amoun given from the treasury for orphan car is very small. Brethren, I don't believ that ten cents per week will fulfill what th Lord meant in James 1:27! We need t send more money to homes that are carin for orphans in order that we may be practicing pure religion! Add up the total pe year where you are a member, divide tha by 52, then divide it again by the numbe of the total membership and you will se what you are giving per week for orpha care. It may shock you! Brethren, let' share with orphans in their distress an thus practice pure religion!

THE PROBLEM OF SUFFERING

Howard Winters, Duncan, S. C.

(Note: Although this question is not directly related to the care of homeless children, it does deal with the problem of suffering, of which such unfortunate children are certainly a part. We believe therefore that it ought to be a part of this specia issue on Southeastern Children's Home --H. W.)

We were recently asked by a dear ol saint who was slowly walking into the sunset of life, whose body had grown old an tired and was twisted by years of excruci

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[1] Arndt and Gingrich, Lexicon, p. 364

[2] Ibid., p. 298. [3] Ibid., p. 362.

ting pain, "Why do the children of God
ave to suffer so much in this life?" No,
he was not complaining, but searching--
earching for God's answer to a most dif-
cult question. She was not the first one,
or will she be the last, to seek a solution
the age old problem of human suffering.
ut, unfortunately, as long as we are
ound by a finite mind, able to see things
nly from the standpoint of feeble and fal-
ble human reason, we can never fully
nderstand the problem nor appreciate
od's solution. However, this should not
eep us from searching for the Scriptural
titude we should have toward suffering.
he proper attitude, although it may not
ve us the reason why, will give us the
ith and courage it takes to overcome.
s the Bible pictures it, God has not
romised us, as long as we are in our
resent body, exemption from pain, sor-
ow, and trouble, but He has promised us
e fortitude (if we trust Him and follow
is directions) to enable us to endure
tiently and stand manfully until we
iumph victoriously over them.

It seems to us that the proper and Scrip-
ral attitude toward suffering can be
ummed up by three powerful words,
mely, "God is good!" Nahum, a prophet
d sent to His ancient people in troubled
mes, wrote, "The Lord is good, a strong
ld in the day of trouble; and he knoweth
em that trust in him." (Nahum 1:7.) If
can see this, if we can see that God is
od, regardless of what happens, it will
able us to face and conquer anything that
e may bring. But too often we fail to
e the goodness of God in the affairs of
e, especially when it relates to trouble,
rrow, and pain. We are certainly not
ying that God sends suffering just so He
n use it to bring about His pleasure. We
not believe that this correctly repre-
nts the Bible doctrine. But, since suf-
ring is in the world and a part of life as
know it, God uses it to redound to His
ry and to the benefit of His people. He
es not necessarily send it, but He does
e it to work good for those who love
m, those who are the called according
His purpose. (Cf. Rom. 8:28.) With this in view, there are three pertinent thoughts in the verse quoted from Nahum that we wish to call to your attention, believing that they will help us face life with all its trials and troubles with a deeper faith in God and a higher confidence in the fact that He rules the world in His goodness.

1. The Lord is good. This expression is used many times in the Bible, emphasizing it in such a way that God's people can neither overlook it nor forget it. The Psalmist sang, "O taste and see that the Lord is good: blessed is the man that trusteth in him." "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." "Praise the Lord; for the Lord is good; sing praises unto his name: for it is pleasant." (Ps. 34:8; 100:5; 107:1; 135:3.) Regardless of what comes or goes, the Lord is good to His people--He is good because of what He has done, because of what He continues to do, and because of what He promises to do for them yet in the future. The words spoken by Nahum were delivered along with words foretelling a terrible and dreadful destruction coming upon Nineveh. He sayd, "The mountains quake at him, and the hills melt; and the earth is burned at the presence, yea the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." (Nahum 1:5,6.) Yet in the midst of all this, "The Lord is good."

2. A strong hold in the day of trouble. A "strong hold" is a fortress, a place of protection and safety, to which one can flee in time of attack--a place of refuge when the enemy pursues. "God is our refuge and strength, a very present help in trouble." (Ps. 46:1.) Perhaps one of our greatest weaknesses, as the people of God, is to be able to see the goodness of God in times of health, success, and popularity, but fail to see it in times of affliction, failure, and persecution--in the

day of trouble. Many turn away from God in the very hour they need Him most. Who has not heard some of those who turn back and walk with Him no more give as the reason for their action that they have some troubles, problems, or hardships to work out. Usually they promise that just as soon as their difficulties are cleared up they will return to God--they will trust Him just as soon as they have nothing to trust into His care! How utterly useless have they made their God! He is not their stronghold in the day of trouble.

We must learn not to be fair weather (or mountain top) Christians. God is the God of the valleys as well as the God of the hills (cf. 1 Kings 20:28). If we trust Him at all, we must learn to trust Him in the day of trouble.

3. And he knoweth them that trust in him. This is simply to say that the Lord knows our trials and troubles and He will not forget us in times of adversity. The Lord knows...and cares! Regardless of what may befall the world, the Lord will not forget His own. Our only problem here is to trust Him--trust Him to take care of us in His world. It may seem to us, with our limited vision, that everything is turning out wrong, that the end of our sorrow, pain, and suffering cannot turn out right. But remember, God sees the end from the beginning--He sees the effects while we see only the cause. "Shall not the judge of all the earth do right?" (Gen. 18:25.) Certainly He will, and we can trust Him to take care of the outcome of all our sufferings. He knows each of us--not even a hair can fall from our heads without His knowledge. He knows what it takes to prepare us for that which is to come. One does not learn without studying nor does a muscle grow strong without exercise. God often uses suffering to teach and prepare us for the future.

Steward am I of each sorrow
Which a loving Father lent,--
If submissively I bear it,
I'll not miss the lesson meant.
Steward only,--no, not owner,--
Of this grief which wrings my heart.
He has loaned it, let me use it
As the alchemist his art,
And transmute into a blessing
What he has in wisdom sent,
That I may not dread to show him
How this stewardship was spent!
--Unknown

The apostle Paul can serve as a good example for us. Although he had suffere much for His Lord, he joyfully counted al things but loss for Christ that he migh know him, "and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto hi death," if by any means he might attai unto the resurrection of the dead (Phil 3:10,11). Note especially the expression "The fellowship of sufferings." Paul thu considered his sufferings as a fellowshi with the Lord. If we can take this view c our own troubles, we can bear the burden of life more manfully and problems wil become a meaningful part of living: the cease to be burdens to be borne and become victories to be won.

Remember, God is good. He will n forget His people in troubled times. H is a strong hold in time of trouble--ou refuge and our strength. And he know them who put their trust in Him. He ha said, "I will never leave thee, nor forsak thee." (Heb. 13:5.) God is therefore wi us. Who or what can be against us?

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Report On Carolina Evangelization

ilbert Tripp, Greenville, S. C.

"The summer is ended, the harvest is
ast, and we are not saved." (Jer. 8:20.)
nother year has ended, opportunities
hat we had of preaching the gospel to
hose who are lost are now only dusty
nemories, and the Carolinas remain a
nission field. Nearly nine million souls
n these two states have never heard the
ospel proclaimed in its simplicity and
urity. Perhaps even your own relatives
nay be in this number of the untaught lost.
ould it be that too many elders, preach-
rs, and other members have been con-
ent with only what mission work we are
resently doing and do not have enough
ith to shoulder a part of the burden we
ear in carrying out the Great Commis-
ion?

Within three weeks after announcing our
lans to help plant congregations in the
nevangelized Carolina towns (over 1400)
had received requests from five places
eeking our services. They have asked
hat I help them, and I want to help them
get congregations established in those
ve places. However, we have been
indered by the lack of sufficient support
nd operating expenses. Won't you con-
ider, pray, re-consider, and help us
nancially get this concentrated evangel-
stic effort started? Are there not 60 con-
regations receiving this issue of Carolina
hristian that are willing to help in an
nount of less than $5.00 per week? As
the date of this writing only $125 per
onth has been promised and $1,075 is
t needed. This money is for paper, for
ible correspondence courses, a teaching
blication, personal correspondence,
d a newsletter, also ink for those things,
encils, postage, automobile and travel
penses, maintenance of printing, fold-
g, addressing equipment, and my own
rsonal support. All support is to be
nt to the Augusta Rd. church of Christ,
Horseshoe Cr., Greenville, S. C. 29605.

Truly, there has been the Macedonian call (Acts 16:9), "Come over into Macedonia and help us...", the call to "Send the light..." Preaching the gospel to every creature is the business that we are to be engaged in. It is divine business. Christ said, "I must be about my Father's business." We are commanded, "Be not slothful in business, but fervent in spirit, serving the Lord." (Rom. 12:11.) Let's be fervent in this business of evangelizing the Carolinas! Will we be slothful in 1972? Please let me hear from you within the next few days. (Call 803-277-5717 between 8:30 A.M. and 5:30 P.M.)

OUR OWN PUBLICATIONS

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BOOK NEWS

Howard Winters, Duncan, S. C.

Getting Acquainted With the Old Testament Vol. 2, by Charles Pledge. Pledge publications, 4197 Parkchester, Memphis, Tenn. 38118. 306 pages. Cloth $5.95.

This is the second volume of Charles Pledge's proposed three volume work on the Old Testament (volume 3 is in preparation). It is a magnificent production, setting the same high standard as Vol. 1 (reviewed in our May 1971 issue). When the set is completed, it will, in our conception, form the most needed work published in the past 20 years, and without question it will be the best thing yet on the Old Testament to come out of the restoration movement. The present volume covers the prophets, and is divided into two sections, 20 chapters, a bibliography, and an index. Although it is designed as an introduction, it can serve well as a brief commentary. Each book covered is admirably introduced, extensively outlined, and helpfully analyzed. It gives a good bird's eye view of the prophets and relates them to their fulfilment in the coming of Christ and the establishment of the Christian system. It is a death-dealing blow to liberal thinkers and destructive critics. If you already have Vol. 1 you will want this one immediately; if you do not have it, then we suggest that you order both today. You need them! And it is our delightful pleasure to commend both to you without any reservations whatsoever.

Back to Bible Preaching, by Johnny Ramsey. Quality Printing Co., P. O. Box 1060, Abilene, Texas 79604. 111 pages. Paper $2.50.

Johnny Ramsey is one of the bright stars in the brotherhood when it comes to preaching truth and opposing liberal trends in the Lord's church, and you should not discount this as "just another book of sermons." It is decidedly not that. Although one gets the feeling th each is composed of a number of independent shorter items with little or no e fort to consistently connect them, it still a book that is Scripturally sound, fa filled, and pleasantly presented--pleasin profitable, and preachable, a book sermons that refreshes. We would like see it in the hands of everyone, especial every preacher. (It is not copyrighted a has scores of paragraphs and poems th would brighten up the pages of any chur bulletin.)

Five Minutes With the Gospel, by U Hester, Jr. No Publication data. Pag unnumbered. Paper $1.

A book of 50 five minute radio sermo presented daily at Hartwell, Ga., fro Oct. 5 to Dec. 4, 1970 by a man who lov and preaches God's truth. According the author's preface, they were not d signed as discussions of "doctrinal ma ters" but for "practical lessons from t Bible...to capture the interest of ma listeners." However, it should not concluded from this that they are soft compromising (they are not). God's gra principle of implicit obedience is t foundation upon which each one is bui They are sound and true to the Bible. T book as a whole has scores of serm "seed thoughts," and most of them can easily expanded into a full length serm It is neatly printed and you would do you self a favor by purchasing several copi one for yourself and one for each of yo friends.

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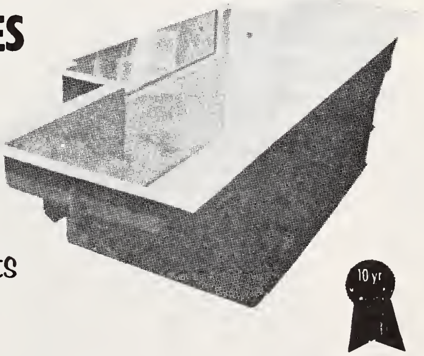

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The Warren A. Gregory family

History of the Southeastern Children's Home

arolina CHRISTIAN

olume 14, No. 2 February 1972

South Fork-Winston-Salem

A GREAT CHURCH

(See Page 5)

EDITORIALS

Howard Winters, Duncan, S. C.

THE CURTIS FAMILY

On December 28, 1971 Burl Curtis and his family left the Carolinas for their new home in Searcy, Ark. (where every member of the family will be enrolled in Harding College). Elmar Smith, who served along with Burl as an elder of the Greer church, reached to me a fact sheet summarizing the work of brother Curtis during his nearly 20 years in the Carolinas. We think it would be both interesting and profitable to pass some of these on to you.

Brother Curtis preached full time for five churches: Judson (now Edgewood), Augusta Road, and Northeast in Greenville, and Easley and Greer. While he preached at Augusta Road, Northeast, and Greer new buildings were constructed, and a major renovation was made while he was at Easley. Other work included directing a choral group for five years; serving as one of the Directors of Blue Ridge Encampment (about four years); teaching in an area-wide training school; conducting various workshops on singing, teaching, and leadership; held approximately 20 meetings in the Carolinas; called the first meeting out of which grew plans for Southeastern Children's Home; during 1971 he devoted one week per month to a broad mission work throughout the Carolinas; served as elder for the Greer church; and twice served as host preacher for the Carolina lectures. In addition to all this, he was a great source of encouragement to every good work, such as the Bible camps, starting new congregations, new preachers to the Carolinas, etc.

There is no question in our mind but that he was best known and will be remembered longer for his work with Carolina Christian. Up until the time he moved, he served as editor of the paper for all but the three first issues. He helped Evelyn operate the bookstore (the profits from the bookstore are used to subsidize the paper). He served as one of the Directors of Carolina Christian Publishers, Inc., and worked with Bill G. Smith in collecting and editing the material for several editions of the directory of churches of Christ in both North and South Carolina. Carolina Christian lives because of his personal contribution (in writing, work, and money).

Although the Curtis family have moved from the Carolinas, their work lives on. Thank God they passed this way!

LETTERS

We have received a good number of commendatory letters in regards to the recent announcement of a change in editors for Carolina Christian. We are deeply grateful for the commendations offered t brother Curtis and the confidence expressed in us. Nothing touches the would-be journalist quite like a word of prais for his efforts. We wish we could shar them all with you (how it would inflate ou ego!), but since space prohibits this, w

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have chosen the following one, from Henry Reynolds, an elder in the Plaza church in Charlotte, to represent them all:

"Brother Curtis has done a wonderful job with Carolina Christian and should be commended for his devotion to the work in the Carolinas. We certainly wish him well in his new undertaking in Memphis.

"I think the Board of Directors should be congratulated in being able to secure a man of your ability to assume responsibility as editor. I have enjoyed reading your work in the past and I am looking forward to it in the future."

TRAINING SERIES IN CHARLOTTE

One of the greatest needs in the Carolinas is for more trained workers, workers who are equipped to do the job. For this reason we heartily commend the effort being put forth at the Westside church building in Charlotte (located at 4527 Freedom Drive). Brethren there are now well into the 1972 Training Service Series classes, which will continue every Thursday night through March 30. Three classes are available to each person in attendance. Starting at 7:30 is a singing class for everyone taught by Billy Ringold. At 8:10 a class for women (entitled "The Christian Woman") is taught by Mrs. R. C. Walker while David Pharr, Billy Ringold, and R. C. Walker teach other classes on "Spiritual Responsibility." The final class for the night ("Dangers That Face the Church") starts at 8:50 and is taught by Hudson Nichols and Charles Mullins. The value of such classes cannot be measured by human instruments. May we suggest that all of us take full advantage of this and all other such efforts.

G. F. GIBBS

The work of very few men (and we can think of only two or three whose influence have been more widely felt) have meant more to the cause of Christ in the Carolinas than that of G. F. Gibbs. The following item should prove of exceptional interest to all who know and love the Gibbs' for their work's sake. It was submitted by Ruth Burch of Duncan, S. C.

"Brother and sister G. F. Gibbs have made a tremendous contribution to the work of the Lord in the Carolinas. Due to his labor, the church was established in Greenville and Spartanburg counties. Although brother Gibbs has passed his threescore and ten years' mark in life, he traveled nearly 30,000 miles in 1971, and we can be assured that he preached the gospel in a pure and forceful manner wherever he went. Brother Gibbs recently made this statement: 'Give me my flowers now. I can't enjoy them when my eyes are shut.' I am sure that he and his wife would enjoy a card or note from everyone of their friends. Address them at Route 1, Gibbs Road, Lawrenceburg, Tennessee 38464."

NEW TRACT

Olan Hicks, who preaches for the church in Aberdeen, N. C., has authored an attractive new tract which is just off the press. It is called, What Really Happened to Pat Boone? It forthrightly deals with the issues confronting us in Pentecostalism--a branch of the liberal movement which is designed to destroy the Lord's church by destroying faith in the Bible as the only authoritative source of faith and practice. This movement is a far greater threat than most of us realize, and it is enhanced a thousandfold because many of our young preachers, teachers, and leaders have grown tired of being confined to the concept of following the Bible exactly in every religious practice. Emotionalism is fast becoming more important than a "Thus saith the Lord." The concept of restoring New Testament Christianity is being seriously questioned, not from the outside but from the inside. Our love for truth and right is on the wane, and this makes us susceptible to every form of error and apostosy, but especially to emotionalism. This 14 page, beautifully bound, tract contains some valuable insights to the problem and sets forth prin-

(See page 14)

WANT A NEW CHURCH?

Albert Bergeron, Raleigh, N. C.

In this modern age when new inventions and new methods and new ideas have swept over the world, and have left us standing breathlessly on the horizon of a new era, we are awed at all that is new. Everything seems to be changing and everything is supposed to be getting newer and better.

That is, almost everything. But even in this modern age, some things still remain priceless because they are old. What museum would buy a "Rembrandt" that was only 50 years old? Any canvas claiming to be the work of the celebrated Dutch painter and etcher (1606-1669) would have to be approximately 400 years old. What collector would purchase a violin claiming to be a Stradivarius if he knew that it were only 100 years old? The collector would know that in order to be the superb craftmanship of the Italian violin-maker Antonius Stradivarius, it would have to bear a label within his lifetime (1644-1737).

In each of these cases, it is not really the age of the painting or the violin that are of the greatest significance: but rather the age is necessitated by the desire to purchase the original workmanship of Rembrandt and Stradivarius.

Someone might be satisfied with a new Rembrandt or a new Stradivarius, but they would only have counterfeits, or forgeries as the case may be. The names would no longer carry their original meanings and the objects would not possess the esthetic or monetary value of the originals. And if the originals were for sale alongside of the new ones, which modern musuem or present day collector would select the new?

Now when you start looking for a church, will age mean anything or would you be satisfied with a new one? Would you settle for a new religion with a new saviour and a new cross that could not produce a new resurrection? Would you be satisfied to give your life for a church whose telltale label only showed it to be 100, 200 or 500 years old? Jesus said, "...upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18.) And from the book of Acts it is evident that Jesus established His church just 50 days after the last Passover that he ate with his disciples. This was also according to the promise that he made to them that the church would be established within their lifetime. (Mark 9:1.)

Since Jesus was the builder of the church that we read about in the New Testament, and since he died in 29 A. D. (according to the corrected calendar), any church that bears a label later than 29 A. D. cannot be the one he founded.

Think it over! Don't be satisfied with anything less than the original New Testament Christianity in our modern age.

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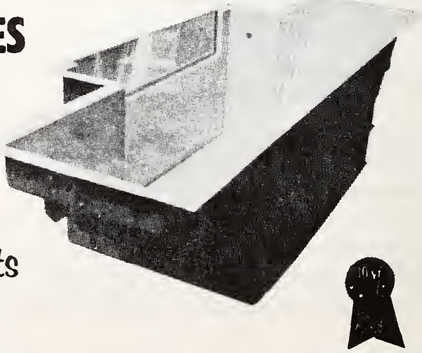

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SALUTE TO A GREAT CHURCH

Jim Bill McInteer, Nashville, Tenn.

(Editor's note: The following praiseworthy tribute to a great church was first published in the "News Letter" section of 20th Century Christian. We are delighted to see Carolina churches receiving such recognition, and we are happy to pass the tribute on to our readers, along with the other information in this issue about the South Fork church.)

Red rambling roses bloom brilliantly over metal fences for 40 miles along the freeways near Winston-Salem, North Carolina. Their beauty speaks of God. But God is seen even more clearly in the work of the South Fork church in that community. This growing church had more than 30 baptisms last year. Lem O. Rogers, minister for five years, also serves as educational director of the Carolina Bible Camp at King, North Carolina, where 400 young people study the Bible and enjoy the delights of Christian camping. C. W. Bradley was the first minister of this church.

H. S. Whittington, another minister, works especially with the deaf and in benevolence. The deaf Christians are able workmen for the Lord, using their handicap in hearing as an instrument of teaching. They have brought both Jews and Gentiles to the Christ. They have inspired similar works in Greensboro, High Point, Charlotte, Hickory, and Burlington. Bill Sparks, a deacon in the South Fork church, though denied physical hearing, is very alert to hear the Word of God and obey it. He is typical of the dedication of these Christians. The 175 members of this church have a budget of over $1,000 per week. They carry on such an outstanding benevolent program that the Welfare Department of the State and City solicits their leadership and assistance.

Their program for Christian growth and evangelism includes a gospel meeting and a workshop each year.

Engineers, artists, accountants, salesmen, computer experts, teachers, physicians, and farmers are all a part of this church's fellowship. Among the talented people are Bill Sparks, nationally known portrait painter, and Merle Weygandt, who has won top national honors for his industrial drawings. At the International Technical Art Exhibit in Minneapolis he won first place in Color Concept and the International Gold Medal. In his spare time, he is an artist for the police department where his composite drawings from word descriptions have resulted in the apprehension of many.

BUILDING GREATER

Lem O. Rogers, Winston-Salem, N. C.

The church of Christ at South Fork in Winston-Salem has just completed a new educational and activities building. The new three floor structure is forty feet wide and eighty feet long and is carpeted throughout.

The top floor of the building contains eight large classrooms. One of the rooms is forty feet long and will be used for teaching the deaf and for holding worship services especially designed for the deaf The congregation holds two such services each month. At other times the deaf worship with the hearing. South Fork has eight interpreters to aid in this work.

The second floor boasts a foyer running the length of the building. Two new nurseries have been provided near the auditorium. Also near the auditorium is a beautiful ladies lounge with dressing area for brides. A large office complex completes

(See page 13)

HAPPINESS IS...

Howard Winters, Duncan, S. C.

It has long been our contention that one does not find happiness by seeking it directly. It is a by-product, the results of doing right (doing one's duty). When one does right (does his duty) regardless of the cost, discouragement, or discomfort, regardless of what the end may appear to be, happiness is the results. Do not get sidetracked here: one does not do right just to be happy. That would make happiness the end within itself. Right would be defeated. One must do right for right's sake and not because it might bring happiness or some other reward. Forget happiness and do your duty (right). After he had sought happiness in riches, in pleasure, in wisdom, in honor, and in many other such things, Solomon said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." (Eccl. 12:13.) Interestingly enough, there is no word in the original for "duty." The translators have added it to try to bring out the thought. But we would probably be closer to Solomon's thought by leaving it out altogether. It is the whole of man, the whole purpose of man, to keep God's commandments, to do God's will. When one does right (keeps God's commandments) happiness results as a by-product. Hence, happiness is doing right!

In order to have others expand on this thought, we asked the whole assembly at Duncan one Sunday morning to complete this sentence in their own words, "Happiness is..." The response was both gratifying and edifying, and we think it is worth sharing with others. Divided into two parts, the ones submitted by the young people (some down to seven years old) and the ones by adults, here are the results (each statement should be prefaced with the words, "Happiness is..."):

YOUTH

"...fulfillment."

"...being a Christian, doing His will, and loving Him always."

"...doing things together."

"...knowing God's love."

"...being a child of God and doing His will."

"...love."

"...obeying God."

"...having faith in and love for God."

"...showing your love and feelings for people (especially the sick) and having people love you. Happiness is having a good home and family to love. Happiness is seeing sick people in the hospital smile and say, 'Thank you' when you do something nice for them."

"...loving people and having love in my family."

"...Jesus Christ."

"...having a goal and working toward it while being a faithful Christian and associating with other Christians."

"...making others happy."

"...that state of mind which results from doing that which one knows is right, especially if he goes out of his way to do it."

ADULTS

"...living in the Lord."

"...love, kindness, joy, peace."

"...being able to attend church where you learn the truth of the Bible."

"...peace of mind with both God and man, and knowing that we are doing God's will in all things."

"...being with other Christians."

"...being in Christ and living for the Lord."

"...a Christian family who lives for the Lord--those who do this should have everything, including especially love and understanding."

"...being in Christ."

(See page 14)

BROTHERHOOD NEWS

Jim Stutts, High Point, N. C.

ON FOREIGN SOIL: G. T. Starling, formerly of New Zealand, makes some observations regarding devaluation and mission work. He pointed out in a recent article for the Firm Foundation that Americans working in Europe were turning to their employers for more money to stop the pinch of the dollar devaluation. Starling reminds us that often the missionary is the one hurting more than others and though they would possibly not request it, raises in support would be needed and appreciated.

KAKINADA, India: J. C. Bailey, longtime missionary in India, returned there Dec. 7, 1971, reporting that activity among the churches and preaching schools was steady and increasing in spite of "problems innumerable."

TAI PO, Hong Kong: For 38 years, Elizabeth Bernard served as a missionary for the Lord in China. Sister Bernard worked tirelessly with orphaned Chinese children, most of whom were blind. Many children were left with her "for a little while" by their parents who never returned. During two military conflicts she had to flee for periods of time, but she always returned when permitted. Her life was one of hardship, but one which will live on through the children, some of whom are Christians still living in Hong Kong and one who is attending Abilene Christian College. She will always be remembered by the children who were starving, diseased and homeless - until they met Elizabeth Bernard.

BELO HORIZONTE, Brazil: Volta a Biblia, is a magazine published by workers in this area of Brazil. The Editor, Glover Shipp is assisted in its publication by fellow missionaries and Brazilian brethren. After two years of publication, surpassing 10,000 circulation throughout Brazil and 20 other countries, reports of results are flowing in. In one day three letters saying the same thing were received: "We have been reading your magazine and comparing it to the Scriptures. Because you are presenting the truth of God's Word, we have decided to attempt to restore our own efforts to the teaching of the New Testament." Entire denominational groups have turned to the New Testament way.

WEST CAMEROON, W. Africa: The Lord's church now is officially recognized by the Cameronian government! For a number of years the work has been harnessed by government restrictions, and missionaries were scheduled to leave recently, but the Lord's will has granted the prayers of His people. Today, the work can move forward with the government's blessings!

MADRID, Spain: Not too many years ago, the work in Spain was non-existent. Today, Juan A. Monroy reports that things are different! In 1964 there were six churches of Christ in the country. Now there are 19. There are 14 preachers working in Spain - 12 full time, two part time. In 1967, the Spanish government passed the first law granting religious freedom and the Lord's church has a very good relationship with the government. Monroy reports that the Spanish churches are not depending entirely upon U. S. church support, but though in poverty, they "do their own thing" for the Lord!

ON THE HOME FRONT: Gainesville, Fla.: The 14th Street church has ministries at the University of Florida and Santa Fe Junior College. Already 21 students have been baptized the first quarter.

NEW ORLEANS, La.: The elders of the Carrollton Ave. church have placed in operation a counseling service which has worked well for over a year. It is staffed by capable Christians who volunteer to serve one or two evenings per week, to help members of the church or friends of the church with their emotional, family,

(See page 13)

Southeastern Children's Home News

Tragedies Produce Dependent Children

For every three marriages recorded in a Southeastern state during the first nine months of 1971, one divorce was recorded. During this period there were 36,160 marriages performed, and 10,922 divorces in that state. This takes on the dimensions of a national shame! Think of all the arguments, bickerings, and unhappiness that took place before the divorces were granted. Consider the effects of this turmoil on the children in the families. No doubt, in many cases there were cursings, fighting of a physical nature, as well as other disorders. All of this would take its toll in the emotional and spiritual lives of all concerned, including the children. Some children who are in need of a home such as we provide may have come from such a background. The children are not to blame for what has happened. They are the innocent sufferers! They desperately need a Christian home to offset some of the influences of sin which have caused them to be bereft of a home.

Deaths from all causes numbered 29,186 for the first nine months of 1971 in that Southeastern state, giving a death rate of 9.8 per 1,000 population, slightly lower than the rate of 10.0 recorded for the same period of 1970 and 1969. This indicates that for every 1,000 people in that state, 9.8 died during the first nine months of 1971. This points up the uncertainty of life, and the certainty of death. While death does not affect as many children as it once did, it still is a factor to be considered. The time was when many children became orphaned because of the death of both parents. The writer of this article suffered the death of both father and mother, one dying six weeks before the other, when he was seven years of age. With improved medical care, this does not happen so often now, but it can still happen. The automobile is a great killer of young adults in the child-bearing age. So, children may come to us as a result of the death of father and mother.

In that Southeastern state during the first nine months of 1971, motor vehicle accidents accounted for 1,056 deaths! Think of the vastness of this number! If al these people were gathered into one assembly hall, they would constitute a considerable audience. Accidents on the highways take their horrible toll. Hundreds of others, not killed, but injured may suffer for many months or years a a result of the automobile accident. Thi is not even to consider the thousands o dollars of damage and the costs of medica care for the injured. For our own welfare, and that of others, we should driv cautiously. It could very well be that ou children could find themselves withou father or mother or both because of th accident on the highway. It is truly appointed unto man once to die! After thi comes not only judgment, but also in man cases dependent children. That's wher the Southeastern Children's Home, Inc comes into the picture. We exist to provide care for homeless children.

We should be properly concerned abo our health, not simply for selfish reason but in view of the other people, particularly the children who depend upon u Our bodies are temples of the Holy Spiri We should care for them properly. In tl Southeastern state we are studying, duri the first nine months of 1971, the following were the leading causes of death: di eases of the heart (10,874); maligna neoplasms (4,849); cerebrovascular di ease (3,839); accidents (1,973); influen and pneumonia (925). Nothing can be do about some causes of death. The gri reaper takes his toll. However, the are some things we can do to mainta good health, protect ourselves from thin that obviously are injurious. Christia will want to take these things into caref consideration.

The Southeastern Children's Home, In

(See page 14)

CAMP PAYMENT DUE MARCH 6

Ernest Thigpen, Spartanburg, S. C.

The time is drawing near for our third annual payment on the Camp Hide-A-Way property at River Falls, S. C. The amount due including interest is $13,400.00, and must be paid by March 6 or we run the risk of losing our camp property. The financial help of everyone is desperately needed now, as only a very small portion of this payment is on hand.

As you know, this lovely and spacious camp site was purchased in November 1969 at a cost of $70,000.00. Gifts from many have enabled the board of directors of Palmetto Bible Camp to pay $27,500.00, plus $5,933.33 interest on the property. The remaining balance of $42,500.00 is being paid off at the rate of $10,000.00 per year, plus 8% interest on the unpaid balance. With the help of everyone, we ave done exceedingly well and our sin- ere thanks is expressed to all.

Purchasing Camp Hide-A-Way has roven to be a very wise endeavor. Sit- ated in the edge of the mountains of North Western South Carolina, the site is well ocated. Composed of sixty-eight acres f mostly wooded area, it is large enough or present and future needs. Several ouses already on the property provide nough living quarters for about 150 ampers per week of Bible camp. A eautiful twenty acre lake makes possible wimming, boating, and fishing. Besides ll this, having our own facilities solves ne of our first major problems where ible camp is concerned--that is obtaining good place to have our encampment.

The facilities of our camp are readily ailable most of the year for church re- ted activities. They need only to be heduled ahead of time and the fee is asonable. Many groups have used them d they have served everyone quite well. specially do we feel they are a blessing the young people of the church. During the annual Bible camp time, and on other occasions each year, they have the opportunity of being with other young people from across South Carolina and the border states. The Christian atmosphere and spiritual emphasis which are always present cannot help but have an influence for good in their lives, even for years to come.

Of interest to all will be a brief report on last year's Bible camp. The encampment ran for four weeks and the total attendance was 428 campers and 81 staff. Much good was accomplished in many ways. Everyone who attended was richly blessed both physically and spiritually. Mission work, local and abroad, was taught and emphasized at all of our night services. Our preaching brethren who had done mission work in foreign countries spoke for us and also showed slides made on their trips. As a result of the importance placed upon spiritual matters, 19 young people were baptized into Christ and 51 acknowledged negligence toward Christ and asked for prayers in their behalf. We rejoice over last year's Bible camp and look forward to the 1972 encampment which is scheduled for June 18 through July 15.

Now is the time for all of us to help in a financial way toward meeting the annual payment due March 6. May we suggest that everyone prayerfully consider this need and opportunity to assist in this worthy cause. We urge every Christian to give as generous a gift as possible. Everyone's help is needed and will be appreciated so very much. All gifts are tax deductible. All money should be sent to: Ralph Richardson, 5726 Hoover Avenue, North Charleston, S. C. 29406. We need your help today and trust that we can count on a substantial gift from you. Remember we owe $13,400.00 by March 6 and we are counting on you to help us raise this payment. Your prayers and other support will mean much to Palmetto Bible Camp.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

CAROLINA LECTURES

Greensboro, Friendly Ave.

TALMADGE SOLOMON, Reporting: After two years in Arlington, Va. I have returned to one of the greatest congregations in North Carolina. I count it a privilege to preach for the Friendly Avenue church in Greensboro. I began my work with the church on November 22 under the capable leadership of the elders here. We are looking forward to some great things from this congregation during the new year. One of which is the Carolina Lectureship which is to be held here this coming April. Since our coming we have had several baptisms and others placing membership which brings our attendance to over 150. The location of the building on Friendly Avenue places us in an excellent surrounding in which to grow, and the respect of the community is as high as anywhere I have ever seen. The enthusiasm among the members along with the Lord's help has already made the Friendly Avenue church the talk of the community, and everywhere we go in Greensboro people know of our existence. Our new budget for 1972 is $650 a week and we plan to use this money to spread the gospel of Christ throughout this city.

Mocksville

JONATHAN SEAMON, Reporting: The congregation here at Jericho would like to announce that Lewis Savage and his wife Dora Lee have now begun working with our congregation. Brother Savage is no stranger to the Mocksville area, he worked with the North Main Street congregation in Mocksville during the middle sixties. We are very happy to now have them working with us. We would like to wish the Bill G. Smith family the best of everything as they have now moved to th Greenville area of South Carolina. Bil will be preaching in the Greenville are and Kay will be working with Carolin Christian Bookstore. We hope they enjo their new work.

The congregation here has begun a yout fund to help build up the youth activities i our area. We recently held a very suc cessful "teen party," and we are no planning other projects for the near fu ture.

Our 1971 attendance record was set c Sunday Dec. 19 when we had 144 preser for morning worship services. Our 197 budget is now set at $376.78. We woul like to extend a warm welcome to every one to come and worship with us anytin you are in the Mocksville area.

Elizabeth City

BILL MEAD, Reporting: I am now worl ing full time with the only church of Chri in this county. My salary is paid by congregation in Nashville and a few peop have helped us in a working fund. Our a tendance is about 40 and growing all tl time. Recently, we have had three ba tisms and two restorations. The chur has just bought an old dwelling house Weeksville Road and two acres of land, hope to start building a meeting hou sometime this year. This congregati may be small, but it is full of love a zeal. We offer a Bible corresponden course, we receive about 800 calls p day on Dial-A-Devotion, and we adverti each week in the newspaper. If you kn of people in this area who are interest in the church, just let us know and we w personally visit them.

Statesville, Broad St.

J. N. ROBERTS, Reporting: The Bro Street church has just finished a go year (1971) with 13 baptisms, 15 restor ns, and 11 placing membership. A lot work has been done around the building, the parking lot, and on the building it- f. A house and lot next to the church)perty have been purchased, and a good lget has been planned for 1972, for even ater work in the Lord's service. herefore, my beloved brethren, be ye dfast, unmovable, always abounding in work of the Lord, forasmuch as ye w that your labour is not in vain in the rd." (1 Cor. 15:58.) Let us say with l, "I can do all things through Christ ch strengtheneth me." (Phil. 4:13.)

LP NEEDED AT SOUTHPORT

e quote the following from a letter m Ronnie Ulrey, who preaches for the worth church in Charlotte: "A phone l from brother Vanover in South Port informed me that the church there is dire need of contributions to begin its lding on property that has already been ated. The building is a necessity for Lord's work there, and if the church s not begin construction soon, it will the property. The church has about 600 saved toward this purpose, but ther $1,000 or $1,500 is needed before struction can begin. The church has ut 30 members, and I have personally all of them and can assure you that stand firm for the truth of God. With ry small sacrifice the churches in the olinas could fill this need immediately. plead with you to send a contribution his worthy congregation of the Lord's ple immediately. Mail all contributions to Frank Vanover, Route 1, Bolivia, C."

OM THE BULLETINS

igh

IE WORK IN LUMBERTON. The congation here send $100 each month to in the preaching of the gospel in berton. Brother Jackson P. English ie very capable minister for this congation. Next Sunday morning, Dec. 19, brother Jackson will be preaching for us and will also give us a report on the progress of the work during this past year.

Each month the congregation here receives a letter from brother English sharing with us the events of that month. Not everyone in the congregation has an opportunity to read the letters, so perhaps the following excerpts from several letters will be helpful in acquainting more people with this fine congregation.

"...It was another good month for the work in Lumberton as we continue teaching the saved and the unsaved also."

"Our bus is proving its worth in transporting people back and forth to the services of the church. Our aim is to transport a full load (12 to 20) non-church members to the services of the church on the first day of the week."

"We solicit your prayers in behalf of the work and efforts being put forth in this area."

"We have added another Bible class every other Sunday at 6:30 p.m. before our 7:30 worship services."

"A good fisherman never gives up, although, he may go fishing many times and not catch any fish but by having patience and continuing to fish, the day will come when he will haul them in. We feel the same way about fishing for men, we are fishing every day, and we know that by the help of God one day we are going to make a big catch."

"We are still working and hoping for the day to come when the church here will be self-supporting, but until that day comes we know that the other members of THE BODY will aid the less fortunate members. That is God's way."

"Average contribution each Lord's day $134,14. Average attendance each Lord's day 62."

"Our personal work is exciting as ever, and as long as people allow us to study with them we know that 'The Seed of the Kingdom is being planted.'"

"Since our last report, a young man who is married to a very fine Christian put on Christ in baptism. A young lady also put on Christ in baptism. So our efforts are paying great dividends, although it seems to us sometimes that we are not gaining in numbers fast enough, but the Lord knows best."

"The church in Lumberton will always be grateful to all of the members of THE BODY that have helped and are helping in this great work."

"We continue to solicit the prayers of the righteous. May God bless each and every one of you." Respectfully submitted, Jackson P. English, Evangelist.

SOUTH CAROLINA NEWS

Greer

BILL SMITH, Reporting: Burl Curtis has served as the preacher here for four years and served in the eldership for approximately three years. I am happy for the opportunity to follow him in the work here. All the information on Greer in your directory will be the same -- just put Bill G. Smith (Kay) in place of their names. I have bought his house.

St. George

FORESTER E. RUSSELL, Reporting: Our new building was begun in June 1971 and has a 128 seat auditorium, five classrooms and a nursery. The St. George church has approximately 30 members and a regular Sunday morning attendance of 50. The congregation was established in August 1965 through the work of a minister and three elders from the St. Andrews Road church in Columbia. The men are respectively, Eugene Lindsay, Haskell Yenny Sr., Ralph J. Jones, and Alvin Joyner.

Eugene Russell, formerly of Geneva, Ala., has been minister to the St. George church since July 1971. Preachers before him were George Smith, part-time from Myrtle Beach, and Ronald Wilson, the church's first full-time minister.

The St. George church began in August 1965 with three baptisms, Birdie Nettles, Stella Nettles, and Douglas Marchant. The congregation was soon increase the membership of the L. D. Sir family who had been attending the ch in Charleston.

Since the beginning of the St. Ge church, manpower and financial aid poured in from the St. Andrews church and the Muleshoe, Texas chur bolster and encourage the conti growth of one of South Carolina's your churches.

Abbeville

CARL LANCASTER, Reporting: cently I preached for four Sundays a Black church in Abbeville, S. C. meeting was an interesting and enjo experience. Attendance ranged fro to 125 and 17 responded to the Lord' vitation.

During the meeting I was tremend impressed by the needs there and b good work that is being done by the minister, I. V. White. About a yea the church launched out on faith and a beautiful building that would be a c to any group. They feel that it can great asset to the work there for the 50 years. The builder, who built on a plus arrangement, estimated that building and all the furnishings wou $72,000. It actually cost a tot $103,000. To obtain the additional to be able to complete the building had to sell extra bonds, get a siz loan from the bank, and pay for sor the costs of materials in installments a period of time. The church can their bond payments but they desper need help on paying off these other b

Brother White has made an unbelie effort to enable the church to meet it ligations. He moved to Abbeville 12 ago. Most of the 70 members in Abb today are directly the results of hi bors. After moving there, when his port from other places stopped, he to work in one of the local plants to port himself. When the church rar financial trouble building their new b ing, brother White took on an extra the church get along. Two days a k, after working his regular shift in lant, he would spend 12 hours at night ing a tractor-trailer mail truck nd 300 miles, and then go back and k his regular shift the following day. do this, he was working a 12 hour tch with only two or three hours of .

ere is a vast field ready for harvest ng the Black people. Relatively little ey and effort has been invested in ing to reach them with the gospel. my experiences lead me to believe they are much more receptive to the el in North and South Carolina than whites. Abbeville is a good place to n!

other White talks of how he would like vote full time to work with the church n, and have time to conduct meetings, , as he used to do. However, because s concern for the work in Abbeville he tayed on and worked quietly and with- anfare but constantly and tenaciously, ing to meet whatever needs develop. learning first-hand of the situation , I want to have a part in these noble ts. I hope others reading these lines also want to rush to the aid of brother e and the church in Abbeville. For ional information contact I. V. White, ler Street church of Christ, P. O. Drawer 806, Abbeville, S. C. 29620.

HERHOOD NEWS . . . (Cont'd.)

arital problems.

NIX CITY, Ala: One has recently baptized and 25 more have answered vitation in the regular work here, as ect result of a 30-minute weekly TV am which is now in its second year. s the river at Ft. Benning, Ga. are rs from 30 nations who can speak the sh language. Some of these are at- g the services.

THE CAMPUS: Pepperdine Univers- s dedicated its new $300,000 Seaver ing Center on the Los Angeles cam- . Alabama Christian College, Mont- y, Ala. announced a balanced 0,000 budget and an all-time high record enrollment... David Lipscomb College announced it conferred the bachelor's degree upon a total of 423 graduates during the past 12 months, concluded at the December 1971 commencement exercises ... Huntsville Bible School for preacher training has merged with international Bible College (formerly Southeastern College of the Bible) in Florence, Ala. David Sain is the administrator of the new Huntsville extension. Information regarding this may be secured by writing P. O. Box BE, Florence, Ala. 35630... Harding College, Searcy, Arkansas plans to host a Preacher Forum, March 7... A new school of Evangelism has been started in Des Moines, Iowa, by the Southside congregation... 21 students at Korea Christian College were baptized during one month recently, according to missionary Chin Kon Kim... Pepperdine University's preacher-training program in Heidelberg, Germany has eight young men enrolled who are actively serving churches in the area.

THE GOOD NEWS: "I can do all things in him that strengtheneth me." Paul (Phil. 4:13 ASV.)

BUILDING GREATER . . . (Cont'd.)

the second floor. The complex has an office for each minister, the elders, the secretary, a library, and a printing and storage room.

The bottom floor has seven classrooms, a supply room and kitchen. Six of the classrooms will convert into a large fellowship area which will accomodate near 200. The conversion is accomplished by removing the panelled walls and turning them into tables. The floor also has a large work room with storage area for clothes, food, and furniture.

The building was constructed by the Ted Nicholas Construction Company of Ted Oak, Texas. Brother George Breegle, of Circleville, Ohio, was the construction supervisor.

RENEW YOUR SUBSCRIPTION NOW

SOUTHEASTERN NEWS . . . (Cont'd.)

has room at the present time for two more children, a boy and a girl. If you know of children who need a home, please put us in touch with them by writing to us at: 75 Nash Street, Sumter, S. C. 29150.

HAPPINESS IS. . .(Cont'd.)

"... being loved by those we care most about."
"... contentment with truth and love in the home and in the soul."
"... a complete surrender to Jesus Christ and all He teaches."
"... living right."
"... being able to worship God and live in a free country."
"... looking forward to the happiness hereafter which is possible because of the great love Christ had for us."
"... serving God instead of self."
"... contentment."
"... being a faithful Christian and doing God's will at all times."
"... something everyone seeks and very few find. Many confuse pleasure with happiness. It is true that we may find happiness in pleasure for a short time, but it is not lasting. We can seek happiness by reading the Bible, but even this does not satisfy the soul. It is only when we apply God's word to us and have faith in what it says that we can find true happiness. God knows man better than man knows himself. True happiness and contentment and peace of mind can come only by obeying God's will."

Some of these statements are pregnant with thought, discernment, and wisdom. For example: "Happiness is fulfillment" (from a thirteen year old girl). This is a word I had often searched for but had never been able to find in this context. And then from an eight year old boy, "Happiness is making others happy." Could years of thought and philosophical training improve on that? Then from a young man who had been reared in a denominational church, having obeyed the gospel about fifteen months ago, came this gem: "Happiness is being able to attend churc where you learn the truth of the Bible. And then from a teenage boy who obeye the gospel only a few weeks ago: "Happi ness is Jesus Christ." I think all thi proves that happiness is attainable by any one who will seek it in the right way, an that there are still people in the world wh have not distorted their sense of value.

EDITORIALS . . . (Cont'd.)

ciples that can save us from falling in the snares of Satan. We therefore re ommend that churches use it widely. can be ordered only from the author P. O. Box 1176, Aberdeen, N. C. 2831 The price is $17.50 per hundred.

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EDITORIAL BOOK VIEWS

Historical Backgrounds of Bible History,
Jack P. Lewis. Baker Book House,
rand Rapids, Mich. 49506. 199 pages.
aper $3.95, Cloth $5.95.

Here is a study of nearly 75 characters
entioned in the Bible, mostly kings,
eens, heads of armies, or such people
o are mentioned only because they come
to contact with Israel or with the early
ristians. The author first gives what
e Bible says about the person and then
rveys all archaeological findings and the
atements of contemporary literature.
the time he is through you have a con-
nsation of all available information,
th from the Bible and other sources, on
person studied. The scholarship of
ck P. Lewis guarantees this to be a
rthy work, one that is extremely en-
htening. Did you know that every As-
rian king for 121 years (747 to 626 B.
) is mentioned in the Bible? They are
discussed, along with Cyrus, Darius,
asuerus, and Artaxerxes of the Persian
riod, and many others.

hristian Faith and Modern Theology,
by Carl F. H. Henry. Baker, 426
ges. Paper $3.95.

wenty authors ably discuss such sub-
ts as "The nature of God," "The nature
revelation," "The nature of the Bible,"
he resurrection of Jesus," etc. Al-
ugh they represent the "conservative"
nd of theology subscribed to by Billy
aham and Christianity Today, they offer
excellent insight into the wranglings
ng on among theologians (one wonders
t ever happened to the simplicity of the
pel of Christ). There is a tremendous
ount of good material included, mater-
that can be useful in teaching the truth,
ne has the patience to weed it out.
vever, unless one has some background
heological jargon, some of it will be
icult to comprehend.

symposium on Creation III, edited by Donald W. Patten. Baker, 150 pages. Paper $2.95.

Six authors, all skilled and highly trained in their respective fields, effectively refute the absurd theory of evolution by writing on life and its origin, the flood, alleged evolution of the horse and birds, the Scopes Trial, fossil man, and the cell. Although some of it is technical and hard to read (the very nature of the case makes this necessary), as an overall production it makes a good case for creation. We consider it a worthy addition to any library. The chapter on "The Scopes Trial" is worth far more than the price of the book.

Wisdom the Principal Thing, by Kenneth L. Jensen. Pacific Meridian Publishing Co., Seattle, Washington 98125. 167 pages. Paper $2.95

A young Baptist preacher makes a study in Proverbs in an effort to relate its principles to man's relationship with God--wisdom (as the author defines it) enables one to overcome the old sin-nature by replacing it with "divine norms and standards." Although we are not impressed with it as strictly a study of Proverbs, there is some good material in it and the diagrams (14 in all) are first rate. The author is overly fond of unusual expressions (most of which are defined in the glossary) and seldom follows the traditional Baptist jargon, but he ends up at the same doctrinal points anyway--the same diet served in a different dish.

All books reviewed or mentioned in "Book Views" should be ordered from Carolina Christian Bookstore, P. O. box 8234, Sta. A, Greenville, S. C. 29604.

Other books in stock:

Johnson's Notes on the N. T.	$6.50
Commentary on Romans, Whiteside.	3.00
Commentary on Romans, Lard.....	4.00
Commentary on Romans, Lipscomb.	5.00
Why I Am a Member of the Church of Christ, Brownlow...........	2.25

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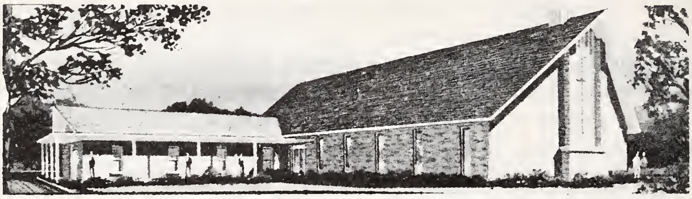

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THE NEW TESTAMENT CHURCH—Revised—L. R. Wilson
THE ABUNDANT LIFE—Etta Pegues
PAUL'S LETTER TO THE ROMANS—Robert S. Bell
FROM HEAVEN OR FROM MEN—Hugo McCord

Other books will be added to this series from time to time. Your suggestions on needed areas to b covered will be appreciated. We believe that the Bible is the only real basis for morality, and tha the Bible must be gotten through to the people for real morality to exist.

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arolina CHRISTIAN

Volume 14, No. 3, March 1972

FRIENDLY AVENUE
CHURCH
OF
CHRIST

Friendly Ave. in Greensboro

(See page 8)

CAROLINA LECTURES

(See page 6)

EDITORIALS

THE CAROLINA LECTURES

Elsewhere in this issue we are carrying information pertaining to the 28th annual Carolina lectureship program. In our conception, few things have been more vital to the overall growth of the Lord's work in the Carolinas than the Carolina Lectures. As you can see, a splendid and practical program is planned. We urge you to make your plans now to meet with us at the Friendly Avenue church building in Greensboro, N. C. on April 3-7. Do not fool yourself into thinking that you do not have the time to go. You will only cheat yourself...and the Lord's church. My Dad used to tell me, "Son, you never lose time by sharpening dull tools." The lectures are a pause that enriches!

PREACHER CONVERTED

In 1959 when I entered Milligan College, one of the first persons I met was a young preacher by the name of Steve Payne. He was preaching for what we call the conservative Christian Church (the same group I had renounced nine years earlier). Since I had dropped out of school in the seventh grade (15 years prior to entering college) and had taken my high school course by correspondence, I was weak on grammar (I still am) and Steve often met with me before class to go over our English lesson. A fast and lasting friendship developed between us. As the next two years passed, we talked a little English, history, biology, and other subjects of mutual concern and a great deal about our religious differences, mostly about instrumental music in Christian worship. For a while we continued to preach in the same area and each had a radio program over the same station, back to back. We carried our discussions over into them. When I moved to the Carolinas, we started a formal written debate on the music question with agreement for publication (it was never finished). As time went on we continued to exchange letters and tape recordings, maintaining our friendship and discussing our differences.

A few months ago Steve resigned from the church for which he was preaching and began to worship with the East "C" Street church in Elizabethton, Tenn., where Bennie Burns is the efficient and much loved preacher. He is now earning his livelihood by teaching school. On January 30 he drove to Duncan and spent the day with me in order to discuss further some matters that still troubled him. He told me then that during the 12 year period o our friendship that he had come to accept one by one, every principle the churche of Christ stand for, and that he though the decision had already been made. H implied that he would take his stand fo truth and right in a week or two.

It is now my delightful privilege to mak known to the brotherhood that on Feb. 1 Steve and his lovely wife consummated an made public their decision. In a lette from him which reached me just one da before we were to go to press, Stev wrote, "This morning my wife and I wer publicly identified with the church

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Christ on East "C" Street in Elizabethton. After many years of friendship with you I can say, without qualification, we are brethren. I thank you for your kind teaching and example through the years. We have a great work to do in promoting the truth here in East Tennessee."

Steve is a most capable man, and one who is now well grounded in the truth. He firmly believes the Bible to be the only authoritative rule of faith and practice in all matters of religion. There is abso-utely no question about either his faith or his sincerity, and he is burning with zeal o be useful in the cause of Christ. We eartily commend him to all churches fter the New Testament order, especially hose in East Tennessee and Western North Carolina, as one who loves and will ow preach the truth. He is a strong man, specially on moral issues, and is more onservative than some of us (to our hame). He is a valuable man, well eduated (with a Master's degree or above), nd is not only converted to the truth but s also committed to its proclamation.

LUE RIDGE ENCAMPMENT

J. M. Powell, the powerful preacher for e East Chestnut church in Asheville, has upplied us with an attractive brochure escribing the activity for this year's enampment at Black Mountain. The Blue idge Encampment has already become a allmark of fellowship, encouragement, ntertainment, and edification for many rethren throughout the world. The program this year, which takes for its theme, aith, Hope, Love -- These Three," ould be ill-described by any adjectives e have in our vocabulary. About the best e can do is say wonderful! Marvelous! abulous! Heavenly! No Christian, essed with the time and means, should iss this. Under the direction of brother owell, such men as R. N. Hogan (one ho surely must be in God's Hall of ame), B. C. Goodpasture, Archie Luper, harles Coil, Philip E. Morrison, Jack Lewis, and Gus Nichols will lecture on bjects pertaining to the overall theme. Many others will be on the program (along with scores of activities to fill each delightful day) to interest, instruct, and inspire the 700 plus who are expected to spend five wonderful days camping in the beautiful Blue Ridge mountains. This all adds up to a unique camping experience--camping at its best, and we hope many of our readers will plan to be there. The cost is nominal. The dividends are unbelievable. The dates are June 19-23. For further information write to brother Powell at 127 E. Chestnut St., Asheville, N. C. 28801.

THE BIBLE CAMPS

It is the time of year for all of our young people to start making plans to go to one of the Bible camps this summer. Palmetto Bible Camp (using its own beautiful camp site at Camp-Hide-Away, north of Greenville) will be opened for four full weeks again this year, beginning on June 18 and closing on July 15. Carolina Bible Camp (back to Camp Hanes again, north of Winston-Salem) will open on August 6 and go through August 19. It is thus possible for campers to spend anywhere from one to six weeks in the delicious atmosphere found only in a Bible camp conducted by and for Christians. Few things (as we have found in our own limited experience) in life are more delightful, more instructive, more helpful in character building, more useful to youth, or more fun than a week or two (or even four or six weeks) in camp, either as a camper or as a staff member. Everyone should try it at least once (and the odds are that you will be a regular from then on). Approximately 800 campers and 200 workers are expected to fill both facilities to overflow during the six weeks they are opened. Will you be among them?

MISSIONARY TOURS

It is our view that every Christian and every church should make some contribution to foreign missions--make some kind of an effort to carry out our mission to the whole world. Three men from South Carolina have just returned from a six week's preaching tour to the Fiji Islands. They are Robert Martin of Williamston and L. E. Wishum and Jerry Westmoreland of Greenville. Although we do not have a full report of their work at the time of this writing, we are sure that their efforts resulted in the salvation of many souls and the beginning of a number of new congregations--in fact, they could have started a wave that will roll on, gaining momentum as it goes, to the end of the world. The souls they taught can in turn teach hundreds of others, these hundreds can then teach thousands, the thousands can teach millions, and the millions can teach billions. Who, but God alone, can measure the good done for the cause of truth by such tours?

Although many brethren object to them on the grounds of the cost of sending men for such a short period of time (those who measure the value of souls by dollar signs), we heartily commend it as one way to get the job done--one way almost any preacher or church can be of great service to the missionaries on the field. For those who cannot go and stay, the next best thing may be to go for a shorter period of intensive preaching. We think every preacher would do well to consider such an adventure and every local church should make plans to send its preacher. (If some preacher is reluctant to go, the church might do as did the church in High Point, N. C. Jimmy Stutts, the local preacher, was away when the decision was made. When he returned, the brethren simply informed him, "We are sending you to Africa.") Such, we think, would be a rich experience both for the preacher and the church.

WE NEED HELP

Carolina Christian is published by Carolina Christians for Carolina Christians. Its fundamental purpose is to promote the cause of Christ in the Carolinas, both among ourselves and throughout the world. And (if we are permitted to brag a little) it has been eminently successful in serving its purpose, in fact, it has gone beyond our fondest dreams. Thousands of people and hundreds of churches know of the vas mission opportunities in the two state that they would not have known about with out Carolina Christian. (If you questio this, just observe how much easier it i to raise outside support now than it was 1 years ago. Also more preachers are in terested in the area. At the Freed Hardeman College lectures this year w had at least a half dozen come by our dis play showing interest in moving to th Carolinas.)

But we are yet a long way from reachin our full potential because brethren in th Carolinas are not writing for the paper a they should. Since we have no staff, w must depend on everyone contributing h share freely and willingly. Of course w could get all the material we need fro out of state, but this defeats our purpos we want this to be a Carolina paper. belongs to all of us equally. We urge a of you, therefore, to use it. Write for Do not wait for an invitation (this is yo invitation). With all the other work have to do we simply do not have time write to you asking you to write.

David Pharr, one of God's faith preachers in Rock Hill, S. C., tells that he would like to see more up to da news carried. So would others. So wo we! But we simply cannot carry th which we do not have. We run eve smattering of news (and sometimes gle some from bulletins) that is submitted us (except that which reaches us too l to serve a useful purpose, such as an a nouncement of a January meeting in March issue). Since this is your pa published for your use, why not use it running your news, appeals, nee features, and teaching articles. Let all work together in letting Carolina Chr tian tell the Carolina story, both now in the future (as a historical docume Every Christian in the Carolinas is inv to help us make these pages a useful in spreading the kingdom of God. Send material to our Greenville address.

GOODNESS IS GOOD...BUT...

armon Caldwell, Clemmons, N. C.

"There was a certain man in Caesarea
alled Cornelius, a centurion of the band
alled the Italian band, a devout man, and
ne that feared God with all his house,
hich gave much alms to the people, and
ayed to God always." (Acts 10:1, 2.)

This is the familiar account of a famil-
r character in the Bible. He lived in a
ty near the Mediterranean Sea, about 70
iles northwest of Jerusalem, which was
en the seat of the Roman government in
idea. This was apparently not his orig-
al home. He was an Italian, a gentile.
e lived in the country of the Jews. He
is a soldier, stationed in this city, a
an of distinction and authority. He com-
anded a band of a hundred men.

Somewhere along the line he had become
quainted with things pertaining to God.
like others of the Romans and other
gans of that day, he was a believer in
e One True Jehovah. The description
ven him by the historian Luke specifies
e kind of man he was. He was devout
d worshipful; he feared God, and his
nily came under his influence. He was
nerous with his earthly possessions; he
s a man of consistent prayer.

Cornelius was a good man. We live in a
rld of godlessness just as did he; of
rruption, decadence, and immorality.
r society is scarred with dishonesty,
honor, lack of trust, and ruthlessness,
ich go hand in hand with the business,
ial, and political elements of our age.
en religion is far from the worthy sim-
city that is given in the word of God.
ligious division, contrary to the earnest
a of the Savior, is everywhere, and
ple seem not to comprehend the dis-
rous results of it. In fact, in the spirit
true indifference, unconcern, disdain,
apathy, the obvious insensibilities of
own nation toward the spiritual re-
rements of Christ are leading men
n to ultimate destruction. So, men
like Cornelius are few indeed.

Thus there is a profound need for men who are upright and whose lives are characterized by integrity. Cornelius was a respectable man, and that was something rare in his day. It's rare in our day. People generally respect and regard highly those who love their families, provide honestly for them, and walk with dignity among all with whom they come in contact. This soldier was a good man; yet, he needed to hear of, become acquainted with, believe in, and obey Jesus Christ. Without Him, Cornelius was, despite his goodness, utterly lost. The noteworthy passage from Gal. 3:26, 27 comes to mind here: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ."

While Cornelius was praying on one occasion, an angel appeared and instructed him to send for Peter who would come and tell him what he must do, what he must comply with in order to be saved. (Acts 10:3-6; 11:14.) This Cornelius did, and having heard the word of the Lord, he came to know, believe in, and obey Jesus.

It goes without saying that men are needed who are good. But more than that, and above all, men are needed who are completely dedicated to God, consecrated to His purposes. Life is spiritual as well as physical, and taking care of the needs of the body and answering to the immediate needs of society in an honorable way, though good, cannot alone and within themselves supply the needs of the immortal soul. It is good to be good, but goodness alone is insufficient. The world has a standard of goodness, true, but the world's standards of completeness in that goodness are not the standards of God. A man might be noble and devout as was this man Cornelius, but without Christ, as was also Cornelius, he is nothing!

Jesus has insisted that men become

(see page 12)

CAROLINA LECTURESHIP

Talmadge L. Solomon, Greensboro, N. C.

The 28th Annual Carolina Lectureship is to be held at the Friendly Avenue Church of Christ in Greensboro, N. C., April 3-7, 1972. 46 speakers from North and South Carolina are scheduled to speak. The Lectureship will include eight open forums, special reports on publications, camps, colleges, and children's homes. The theme of the Lectureship is "The Church of the New Testament," and the topics deal with some of the problems faced by the Church since its beginning on Pentecost in the first century.

The program will begin Monday night at 7:00 p.m. with a report on the "Present State of the Church in the Carolinas" by Howard Winters and a lecture on "The Church's Future" by David Pharr. Tuesday through Friday the program will consist of lectures beginning at 9:00 a.m. and lasting until 8:35 p.m. each evening. Intermissions are planned during the day to allow free discussion and fellowship among those attending. The program will end Friday at 8:35 p. m. after Len Rodgers has delivered the lecture o "Sharing Christ through Preaching."

All the lectures are designed to help u as preachers and members of the Lord' Church to examine our views in the ligh of the Scriptures. Hopefully, we can al learn to use the Biblical approach in finding the Scriptural solutions to every problem.

Lunch will be served in the fellowshi room each day by the ladies of Friendl Avenue with the help of area congregations. Those attending must furnish thei own dinners. There will not be a banqu this year due to lack of interest, but plen of time will be spent in eating and fellowship.

We are looking for a good attendan each day and hope that all the preache in the Carolinas plan to attend this oppo tunity to get to know better what is happe ing in the Carolinas.

All who will need lodging should get the request in to the Friendly Avenue co gregation as soon as possible.

28TH ANNUAL LECTURESHIP PROGRAM

Friendly Avenue Church, Greensboro, North Carolina, April 3-7, 1972

GENERAL THEME: "The Church of the New Testament"

MONDAY EVENING - April 3
7:00 p.m. - Present State of the Church - Howard Winters, Duncan, S. C.
7:50 p.m. - The Church's Future - David Pharr, Rock Hill, S. C.

TUESDAY - April 4
9:00 a.m. - Each day, devotional service
9:15 a.m. - Law and Grace in the Church - James Stutts, High Point, N. C.
9:55 a.m. - By Whom was the Church Established? - Samuel Adams, Greensboro N.
10:25 a.m. - Each day - Intermission
10:35 a.m. - (Open Forum) Liberal or Conservative Trend in the Church? - Larry Walker, Burlington, N.
11:35 a.m. - Responsibility of the Church Today - Vic Jordan, Asheville, N. C.
12:05 - 1:30 p.m. - Each day - Lunch
1:35 p.m. - Early History of the Church - George Kesler, Kannapolis, N. C.
2:10 p.m. - Carolina Christian Publication - Howard Winters, Duncan, S. C.

2:45 p.m. - The Church During the Last Century - Roland Adams, Lumberton, S.C.
3:15 p.m. - Each day - Intermission
3:30 p.m. - Church at Philippi - Keith Tripp, Fairfield, N. C.
4:00 p.m. - (Open Forum) Problems in the Church - Virgil Hale, Albermarle, N. C.
5:00 - 7:00 p.m. Each day - Dinner
7:00 p.m. - 20th Century Morality in the Church - Jim Creech, Charleston, S. C.
7:50 p.m. - Is the Restoration Plea Valid Today? - Billy Ringold, Charlotte, N. C.

WEDNESDAY - April 5
9:15 a.m. - Seven Churches of Asia - Ernest Thigpen, Spartanburg, S. C.
9:55 a.m. - Racial and Social Problems in the Church - John Crinkley, Newland, N.C.
10:35 a.m. - (Open Forum) Evolution and Its Effect - J. D. Parker, Winston-Salem, N.C.
11:35 a.m. - What is the Church Doing About Its Problems? - Tony Forrest, Taylorsville, N.C.
1:35 p.m. - How Society Affects the Church Today - Robert Martin, Williamston, S. C.
2:15 p.m. - Carolina Bible Camp - C. R. Franks, W. Columbia, S. C.
2:45 p.m. - Intellectual Problems in the Church - Steve Mazurek, Rocky Mount, N.C.
3:30 p.m. - Church at Antioch - C. C. Vaughan, Camden, S. C.
4:00 p.m. - (Open Forum) Judaizers - the 1st Century and Now - Al Bergeron, Raleigh, N.C.
7:00 p.m. - Gnosticism - Herbert Isenberg, Durham, N. C.
7:50 p.m. - The Church at Jerusalem - Charles Mullins, Charlotte, N. C.

THURSDAY - April 6
9:15 a.m. - Planting the Church in the Carolinas - Jerry Westmoreland, Greenville, S.C.
9:55 a.m. - Sharing Christ Through Fellowship - Glenn Nichols, Wilson, N. C.
10:35 a.m. - (Open Forum) Tolerance Toward Others - Gordon Van Steenberg, Greensboro, N.C.
11:35 a.m. - Inspiration of the Bible - C. Doyle Cannon, Columbia, S. C.
1:35 p.m. - Faith or Expedience, How Determined?- Forrest McDonald, Wilkesboro, N.C.
2:10 p.m. - Northeastern Christian College - Elza Huffard, Villanova, Pa.
2:45 p.m. - What is Right With the Church? - Joe Adams, Salisbury, N. C.
3:30 p.m. - Church at Ephesus - Ariel Missildine, Asheboro, N. C.
4:00 p.m. - (Open Forum) How The Holy Spirit Works Today - Olan Hicks, Aberdeen, N.C.
:00 p.m. - Problems of Leadership in the Church - Rhoden Presnell, Greenville, S.C.
:50 p.m. - Fellowship and Disfellowship - Harmon Caldwell, Clemmons, N. C.

RIDAY - April 7
:15 a.m. - Sharing Christ Through Service - Wayne Altman, Summerville, S. C.
:55 a.m. - Sharing Christ Through Benevolence - Phil Lavender, Clemson, S. C.
0:35 a.m. - (Open Forum) Tradition in the Church - Jerry Richardson, Huntersville, N.C.
1:35 a.m. - Sharing Christ Through Bible Study - Charles Hancock, New Bern, N.C.
:35 p.m. - Can One Be in Christ Without Being in the Church? - Hershel McDonald, Statesville, N.C.
:10 p.m. - Southeastern Christian Home - Jerry Senn, Morganton, N. C.

2:45 p.m. - How Can the Church Grow? - Tom Bolick, Shelby, N. C.
3:30 p.m. - Church at Rome - James Montgomery, Columbia, S. C.
4:00 p.m. - (Open Forum) The Greatest Danger in the Church - Ronnie Ulrey, Charlotte, N. C
7:00 p.m. - Does the New Testament Church Exist? - Clifford Davis, High Point, N. C
7:50 p.m. - Sharing Christ Through Preaching - Lem Rodgers, Winston-Salem, N. C

THE FRIENDLY AVENUE STORY

Talmadge L. Solomon, Greensboro, N. C.

The Friendly Avenue congregation began on February 4, 1968, with only eight families. The group met for the first three years in the library of Guilford County Elementary School. It is one of five congregations totaling about 400 members in a city of over 140,000 in Greensboro, N. C. Two elders, Ed Taylor and Bill Dorriety, guide and direct the Lord's work with the help of six deacons, James Akers, Jim Forcum, Harold Messick, David Richardson, Dallas Smith, and Earl Taylor.

James Tollerson served as minister until moving to Flint, Mich., last August. Talmadge Solomon returned to the Carolinas from Arlington, Va. in November to replace James as minister of the Friendly Avenue congregation.

A new building was dedicated in a special service held by brother Ira North on Feb. 21, 1971. The new building is located at 5101 W. Friendly Avenue, one of the main streets in Greensboro and seats approximately 325 with 10 classrooms.

The 1972 budget calls for $650 weekly and the average attendance is 150. There is a full program of Bible teaching, visitation, personal work, benevolence, and mission work. The future plans include additional classrooms, 500 in membership, mission work in the Carolinas, and a kindergarten and nursery school.

Brother Solomon, a native of North Carolina states he has never known a congregation in the Carolinas with the potential of Friendly Avenue. The building is located near Guilford College, and the church has an excellent relationship wit the community. Friendly Avenue is know to almost everyone in Greensboro. "But we are reminded," says brother Solomon "that to whom much is given, much wil be required." We intend not only to exemplify the name "Friendly Avenue," bu "Church of Christ" as well.

The 1972 Carolina Lectureship i planned for April 3-7 at Friendly Avenue

If you plan to attend the lectures, an have not already made arrangements please fill out the following and mail t the Friendly Avenue Church of Chris P. O. Box 8873, Greensboro, N. C. 2741

☐ Yes, I plan to attend the lectures.
I will need lodging (circle the nights)
Mon., Tues., Wed., Thurs., Fri.

Name ____________________

Street ____________________

CITY AND STATE ____________________

No. Coming: ____ males ____ females ____

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TO BELIEVE OR NOT TO BELIEVE!

lbert Bergeron, Raleigh, N. C.

Yes, that is the question! And man must ake the choice. There is no real dif-erence in the challenge that confronts the dividual who lives in the twentieth cen-ry and the individual who lived in the rst; each one must decide whether he ill accept the divinity of Christ or reject . The decision to accept or reject the iracles of the Bible is equally as great a hallenge today as it was for the individ-al who actually saw them.

The world today echoes the doubt of homas, in its relentless demand for roof. Thomas, who was a devoted fol-wer of Jesus, but one who could not mprehend the miracle of the Lord's surrection said: "Except I shall see in s hands the print of the nails, and put y finger into the print of the nails, and rust my hand into his side, I will not be-eve." (John 20:25.) He would not be-eve unless he could see for himself; he uld not accept anything short of touch-g the nail prints or thrusting his own nd into the Master's side.

Was this a legitimate demand? Is this nd of knowledge necessary for belief to ke place? The answer to both of these estions is an unequivocal NO! The fact at Thomas had not "seen" the risen rd, did not alter the reality of his res-rection one particle. Jesus was just as ch alive during those next eight days fore Thomas saw him as he was after had seen him. In fact, the moment omas saw him he confessed him as rd, acknowledging that his former de-nds for empirical knowledge were quite necessary.

he truth is that it is not necessary to e or to touch in order to believe. The stimony of those reliable witnesses who d Thomas: "We have seen the Lord" hn 20:25), was valid and sufficient evi-ce. The miracle of Jesus' resurrec-n was just as true when attested to by reliable witnesses as it was when it was observed through sight and touch.

The whole New Testament has been attested to by reliable witnesses who saw, heard, and trusted in Christ. Therefore, all the miracles and teachings of the New Testament are just as relevant to our 20th century as they were to the first. As we read them and accept them, they carry the same weight of authority and offer the same credentials of divinity today that they offered then. The question is still to believe or not to believe! Which is it for you? Remember the words of Jesus, "Blessed are they that have not seen, and yet have believed." (John 20:29.)

VACATION BIBLE SCHOOL TIME

The time is here to make plans for your VBS. You need to have the material on hand several weeks in advance. Order your returnable kits today from Carolina Christian Bookstore. If you have already decided on the series you will be using, get you order in early to avoid delay. The Post Office does a marvelous job, when all things are considered, but all material should be ordered several weeks in advance anyway. We can supply any major series available. Since you must order from someone, why not order from us. All the profits are used to promote the Lord's work in the Carolinas.

GIVE A GOOD BOOK

Are you puzzled about what to give for a birthday gift, for an expression of good will, for any occasion? The answer is simple: give a good book. Our bookstore has hundreds of books in stock, good gifts for any occasion. Ask for our free catalog and order all your books from:

Carolina Christian Bookstore
P. O. Box 8324, Sta. A
Greenville, S. C. 29604

Southeastern Children's Home News

OBSERVATIONS ON CHILD REARING

Dr. Fitzhugh Dodson says in his book, "How to Parent," that the first five years of a child's life are the most important years. They are the formative years. By the time a child is six years old, his basic personality has been formed. Much of his later conduct generally, and his achievement in school will result from his early training.

By the age of four a child has developed fifty per cent of his intelligence! Dr. Benjamin Bloom has determined that a child develops another thirty per cent by the time he is eight years of age, and the final twenty per cent by the age of seventeen. We are not to equate intelligence with information, but with the mental ability to manipulate and process information that comes to his attention.

No two children are alike! Every person is a distinct entity. All people have different fingerprints, and all people have different personalities and physical appearances. It is vitally important that each child see himself as a worthy person. He needs to develop a healthy and positive self-concept. It is most unfortunate for a child to develop ideas that he is not very good, that he is not well liked, that others are better than he is! These feelings of inadequacy can go with him all his life if deeply implanted within as a child. All people are different. Is black hair any better than red hair? Is blonde hair any better than brown hair? Can we say that a child with an I. Q. of 125 is any more important in the sight of God than a child with an I.Q. of 75? Should one be made to feel more worthy than the other by parents who seem proud of the first but ashamed of the second?

Being parents is a twenty-four hour job! If we hold a job away from home, we can leave at 5 P.M., go home, and forget it until the next morning. At least, this is true with some jobs. Not so with being a parent! A child cries in the middle of the night, and parents arise to see what is the matter. Infants have to be fed at various times during both the day and the night. Children cry. They get sick. They are very expensive. It has been said that it costs in the neighborhood of $32,000, all things considered, to bring a child from conception to age eighteen. People who are considering parenthood need to take careful thought of all these things, and be willing to pay the price for the enjoyments and blessings that children bring. It is a terrible thing for a child to be unwanted! If a child is unwanted, it will be very difficult for the parents to keep from conveying this thought to the child.

Conscience is something that comes t us through teaching. Some people do no develop very much conscience. Thes are the psychopaths and criminals who infringe on the rights of society, and hav no feelings of guilt whatever. The othe extreme are those who have developed a overly sensitive conscience. These ar the people psychologists see in their offices. These are the people as adults wh are worried, very much inhibited, ver concerned that they are bad or selfish o worthless people. They are worried abo what other people will think. What need to be developed is a healthy conscienc that keeps a person in line with what h had been correctly taught, which does n cripple. Paul, the Apostle, was able say, "I have lived before God in all goo conscience until this day." (Acts 23:1 We need to live as did Paul, always submission to the will of God as we kno it and can learn it, and maintain a go conscience.

It is truly a tremendous job to rear chi dren well. We are promised that if train children in the way in which th ought to go, they will not depart from when they are grown. Our heavy respo sibility is to so train them! We are doi our best along this line at the Southeaste Children's Home. Please pray for us th

(see page 14)

BROTHERHOOD NEWS

Jim Stutts, High Point, N. C.

ON FOREIGN SOIL: KITWE, Zambia, Africa: Rod Rutherford reports an increase in the practice of witchcraft in and around Lusaka. One faithful Christian mother's four year old son was missing three days when found in a pool of water with rocks tied to his neck. A neighbor woman began acting strangely when the body was recovered, by chewing and spitting the sand on which the body had lain. Though arrested, this neighborhood practiser of witchcraft was later released when the police dropped the case. Many other similar deaths occur frequently, with children's bodies being mutilated in rituals. Brother Rutherford says: "Only the gospel of Jesus Christ can ever free the African people from the lives of fear that they now lead."

CAMEROON, Africa: Since the government has recognized the Lord's church here, the door is open to the French speaking eastern section. Donald and Claudia Hindsley, who have been working in Paris, France for the past 13 years, are planning to move to Cameroon. The Hindsleys are in need of $200 a month to help in the work. For information and ways of assisting them, write: Central Church of Christ, 225 North Waco, Wichita, Kansas.

NHOWE, Rhodesia: One African wanted o be baptized so badly that he walked 170 miles from Chiweshe Reserve to the Nhowe Mission, then he returned home to establish the church there.

VIENNA, Austria: Jimmie Lovell's national Miss-A-Meal Program has donated $27,248 this last year to buy Bibles nd Bible correspondence courses for the ron Curtain countries.

KAMPALA, Uganda: Three new congregations are reported to be established in East Africa according to Joe F. Watson nd his wife, believed to be the first missionaries for the church to reside in Uganda.

MADRID, Spain: Herald of Truth is back on the air in Spain after a two year blackout. The government agreed to the broadcasts after negotiations by Juan Monroy. It is the only non-Catholic radio program in the entire country.

CONGRATULATIONS to Mr. and Mrs. W. N. Short who have been missionaries to Rhodesia for 50 years. Their anniversary of arrival in Africa was marked by a surprise supper given by some friends.

CZECHOSLOVAKIA: In a sudden move the Czech government is refusing to distribute mail bearing any religious contents, Bibles are outlawed and it is illegal even to quote from any religious literature. This hampers much of the work being done behind the Iron Curtain by the church in Vienna, Austria, which had been mailing more than 200 pieces of mail daily, containing tracts, scripture and letters of encouragement to Czech Christians.

KOREA: Sadness reigns in the hearts of many Christians here, for S. K. Dong, veteran evangelist passed away in Los Angeles, Calif. A large portion of the work in Korea was begun or encouraged by this aged man who died at 89.

ON THE HOME FRONT: MOBILE, Ala.: Marvin F. Bryant, missionary to denominational preachers, reports that Robert Shank, former Southern Baptist and conservative Christian Church preacher is now associated with him in an effort to reach others. Brother Shank is available for special meetings and will go anywhere to study with preachers when needed. He may be contacted through the Alpine Hills church, P. O. Box 2662, Mobile, Ala. 36601, Phone: 205-344-2366. Also, brother Bryant reports the conversion of Clarence J. Lee, former Pilgrim Holiness, Nazarene and Wesleyan preacher. Brother Lee had studied his way out of these institutions and with the help of concerned brethren and Marvin Bryant, he obeyed the Lord on Jan. 13 in Indianapolis, Ind. Letters of encouragement may be sent to Route 212, Milroy, Ind. 46156.

MADISON, Tenn: The "Amazing Grace Bible Class," a television ministry of the Madison church, is now telecast over WSNS-TV, Chicago. Ira North, Madison's minister is featured teaching a 15 minute class which is flanked by 15 minutes of singing, praying and general fellowship of the nearly 2,400 members of the televised class. Three other stations, WSIX-TV, Nashville; WTVK-TV, Knoxville; and KCBJ-TV, Columbia, Mo. already carry the class in color each Sunday.

ON THE CAMPUS: Greater Atlanta Christian School hosted a Symposium on the Origin of Life in Feb. A thousand or more attended this event featuring a fine array of speakers. A new book suitable for use in high school was introduced. An effort by the "Creation Society," this text book on Biology features sections written by brethren: Dr. Douglas Dean of Pepperdine University; Dr. Jack Wood Sears; Dr. Russell Artist of David Lipscomb College and sister Rita Rhodes Ward. The brotherhood is well represented in this book and brethren are urged to write their congressmen requesting them to back its introduction to the State Board of Instruction, so it may be placed on the state's approved book list. The name of the book is BIOLOGY: A Search for Order in Complexity, edited by John Moore and Harold S. Slusher, published by Zondervan Publishing Co., Grand Rapids, Michigan. It was pointed out in the symposium that evolutionary theories being presented as facts in our schools are corrupting our youth and destroying the dignity of humanity and the word of God. This book if taught in our schools can correct this, it was stressed. (Ed. note: This book may be ordered from our bookstore at $7.95 per copy.)

FREED-HARDEMAN COLLEGE: At this writing, W. A. Bradfield, Director of Public Relations of F-HC, and well-known fiery evangelist, is seriously ill, having undergone surgery in January which revealed extensive cancer of the abdominal region....David Lipscomb College will accept qualified high school seniors during its summer quarter....Michigan Christian College has received a total of $85,000 in gifts to fight its indebtedness, from two donors....Columbia Christian College of Portland, Ore. has arranged an extension program for the Seattle, Washington area.

THE GOOD NEWS: "...I am come that they might have life, and that they might have it more abundantly." -- Jesus (John 10:10b.)

PREACHER WANTED

The Lord's church in Marion, N. C. will be needing a full time preacher on or after May 1. Anyone interested in locating in this beautiful mountain town should send reference to the church, c/o Doug Elliott, P. O. Box 452, Marion, N. C. 28752. Experience preferred but not absolutely necessary.

GOODNESS . . .(Cont'd.)

children of God through being born of water and the Spirit. (John 3:3-5.) When such occurs, one becomes an heir of God, of things incorruptible, reserved in heaven. (Rom. 8:16, 17; 1 Pet. 1:3-5.) The inheritance does not come by reason that a man simply is a good man. It comes only through the right of a child. One may be upright and honorable, splendid in conduct and deportment but he can make no claim on this inheritance unless he is a child of God.

Faith in Christ as the Son of God and obedience to Him make one an heir Goodness is good, but goodness is consummated only in and through Christ Commendably, there are some good people left in the world. But this goodness is not real unless such is in the Lord.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Fayetteville

B. G. LANGSTON, Reporting: In our regular work in 1971 with the Cape Fear church 15 were baptized, 39 were restored, and a budget of $25,800 was exceeded. Last Sunday there was a baptism and a restoration. In April we begin our eleventh year with this great church at which time brother B. C. Goodpasture is to be with us in a Gospel meeting. Nov. 7-12, I was in a meeting with the church on Richmond Hill Road, Augusta, Ga. which resulted in three baptisms and ten restorations.

West Jefferson

ALVIN BARRY, Reporting: The church in West Jefferson, N. C. is looking for a full time preacher to work with them in a very pleasant and progressive work on or before June 1, 1972. The church is nearing a self supporting status, has a nice modern meeting house, and a three bedroom brick for a preacher residence. They have full support for the right man, and anyone who loves the Blue Ridge Mountains and the friendly mountain people will surely enjoy this work. Anyone interested write: West Jefferson Church of Christ, P. O. Box 117, West Jefferson, N. C. 28694: Or call 246-4011.

FROM THE BULLETINS

Raleigh

SOUL-STIRRING QUESTIONS

Are you blind to the tremendous power of God in your life? "Can the blind lead the blind? Shall they not both fall into the ditch?" (Luke 6:39.)

Are you following Jesus? "If you want to follow Me, you must give up all right to yourself, carry your cross every day, and keep close behind Me." (Luke 9:23.)

Are you a well-trained follower of Jesus? Pupils are no better than their teacher, but everyone, when his training is complete, will reach his teacher's level." (Luke 6:40.)

Plato said that it is impossible to love one's enemy. Is it? Jesus said, "But love your enemies and do good to them." (Luke 6:35.)

Would you like to be rich (especially spiritually)? Give to others, and God will give to you: you will receive a full measure, a generous helping, poured into your hands--all that you can hold. "The measure you use for others is the one God will use for you." (Luke 6:38.)

Do you get a big charge out of criticizing others? "Then stop criticizing others, and you will not be criticized: stop condemning others and you will not be condemned: make allowances for others and people will make allowances for you." (Luke 6:37.)

How can you correct the faults of others? Jesus said to "begin by removing the beam from your own eye." (Luke 6:42.)

Do you believe that many last souls can be brought to Christ this year? Are you planting the seed of the Word of God? Are you watering this seed? Are you trusting God to give the increase? "The harvest is heavy: ask the owner of the crop to send out workers to bring in his grain." (Luke 10:2.) Are you daily talking to lost souls about Jesus Christ? Are you praying for these souls?

Do you sometimes find you are embarrassed to be a Christian? "If you're ashamed of Me and what I say, then the Son of Man will be ashamed of you." (Luke 9:26.)

How long has it been since you spent all night in prayer? "And it came to pass in those days that Jesus went out into a mountain to pray, and continued all night in prayer to God." (Luke 6:12.)

Do you have money problems? Our dollar bills say they will take care of us (unless there is a recession, depression, inflation, revolution, devaluation or a hold-up). Jesus says, "I'll take care of you." Read Luke 12:13-34.

- Kent Brand

Charlotte - The Plaza

WHAT WILL OUR CHILDREN REMEMBER? Will they remember that no one thought of preparing his Bible lesson until ten minutes before time to leave for church on Sunday morning?

Will they remember being so tired on Sunday morning they would rather stay home and sleep because they were up so late the night before.

Will they remember sleeping so late on Sunday morning that there was no time for breakfast and preparation for church was a mad rush?

Will they remember mother screaming in anger because at the last minute one child could not find his shirt and another's shoes were not polished?

Will they remember how the tension mounted as mother and father snapped angrily at each other as each accused the other of causing the family to be late?

Will they remember the tense and hurried drive to the church building with father complaining about the slow traffic while mother fussed at the children because one had forgotten to wash his face and another had not combed his hair right?

Will they remember rushing into the church building late, tense, a little embarrassed, and unprepared for study and meditation on the great spiritual truths?

With these memories, it is little wonder that the idea of going to church arouses a negative attitude in many adolescents and adults.

- Billy Ringold

Morganton

RAYMOND CLIMER, Reporting: On Sunday, Feb. 20, we started the sale of $80,000 in church bonds to finance a much needed new building here. We have a beautiful lot on which to build and the contractors are almost ready to begin their work. We want to move these bonds out as quickly as possible, and they offer a great opportunity for investment for any Christian. They are series A bonds with maturing dates from 1 to 17 years, and pay 7%, 7 and one-half%, and 8% interest (the earliest maturing ones are 7%, the latest ones are 8%, and those in between are 7 and one-half%). Anyone interested in making an excellent investment while at the same time helping us do the Lord's work should write the church at P. O Box 663, Morganton, N. C. 28655 or cal Jerry Senn, 584-0034, or Raymond Climer, 433-0982, or both at 433-0478.

WARNING:

Notice is hereby given that Earl and Mary McElwee have been circulating in this area and will likely seek help from churches elsewhere. Before supplying it contact Jim Stutts (919-883-6972) Hig Point, N. C.

SOUTH CAROLINA NEWS

Clinton

TED RUSH, Reporting: We averaged 3 for morning worship during January wit an average contribution of $190.75. A present we have 31 people actively engage in our Bible Correspondence Course. W hope that we can conduct home Bible studies with those who complete the course.

Our Gospel Meeting is scheduled f April 24-28 with Don McWhorter Chattanooga, Tenn. doing the preaching Please pray for our efforts in Clinton.

Southeastern News . . . (Cont'd.)

our efforts may be successful.

If you know of children who need a hom please put us in touch with them by co tacting Mr. Hugh L. Palmer, 75 Nast S Sumter, S. C. 29150.

Renew your subscription promptly.

EDITORIAL BOOK VIEWS

Solomon to the Exile, by John C. Whitcomb, Jr. Baker Book House, Grand Rapids, Mich. 182 pages. Paper $2.95, cloth $3.95.

Without question, the history as recorded in Kings and Chronicles is among the most difficult sections in the Bible to harmonize. This book (the third in Baker's Old Testament Studies series) deals with the kings, both north and south, their wickedness, their reformations, their weaknesses, and their strength. The author, although some of his explanations are rather curious and cannot be accepted, does a marvelous job in bringing all available information together and presenting it as a continuous story. It contains many valuable historical insights and some archaeological material.

Spiritual Growth, by Arthur W. Pink. Baker. 193 pages. Cloth $4.95.

The Calvinistic theory says that regeneration is a complete and perfect work of God that can neither be increased nor diminished by individual action. But if this is rue, how can a child of God enhance his spiritual growth? In this book a well known Calvinistic writer tries desperately o harmonize the two ideas. Even though harmony of such conflicting views is impossible, Pink makes an interesting try.

Spiritual Union and Communion, by Arthur W. Pink. Baker. 160 pages. Cloth $4.95.

A discussion of the union of the three ivine persons in the godhead, the union f the divine and human natures in Christ, nd the union of Christ and the church. It touches only indirectly on union among hristians. In our conception it is too eavy with Calvinism to be of any practical se.

Pastoral Work, by Andrew W. Blackood. Baker. 252 pages. Paper $2.95.

This book gives scores of suggestions for the work (what the book terms "Pastoral Work") preachers are often called upon to do in building up the local church, such as visitation, newcomers to the community, hospital calls, personal work (called by the author "winning souls"), the sick room, at death, etc. Although we certainly do not agree with the underlying thesis (that the preacher is the "pastor"), it has an abundance of thought provoking suggestions that can be easily adapted to the use of both preachers and elders--suggestions that, if practiced more by us, might prevent us from losing such a high percentage of those we baptize. I am glad I read it.

The Bible and Pastoral Care, by Wayne E. Oates. Baker. 127 pages. Paper $2.45.

This is supposed to be a book designed to aid the preacher as a counselor. Although it has several valuable insights on the psychological use of the Bible in counseling the distressed, it leaves us cold--cold because of the liberties taken by the author in explaining away plain Bible teaching. We believe that there is a large place for counseling in the work of the church and by preachers, but such ill use of the Bible as this book suggests is unnecessary and absolutely unjustifiable.

OTHER BOOKS

The following books are in stock at our bookstore, ready for immediate delivery:

Reflection, R. L. Whiteside......	$4.95
Better Bulletin Boards, D. Sain..	2.50
Sermon Charts, Vol. I, H. Sain..	2.00
Life In The Son, Robert Shank....	4.95
Elect In The Son, Robert Shank...	4.95
Modernism:...In The Church, Bales	5.95
Woe Unto You, James D. Bales...	2.75

All books reviewed or mentioned in "Book Views" should be ordered from Carolina Christian Bookstore, P. O. Box 8324, Sta. A, Greenville, S. C. 29604.

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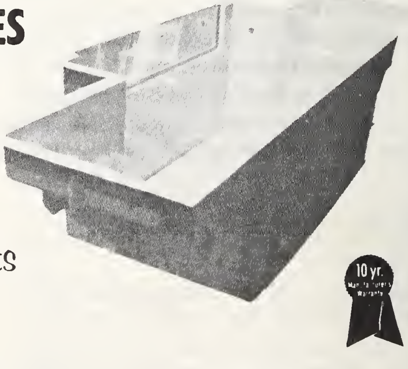

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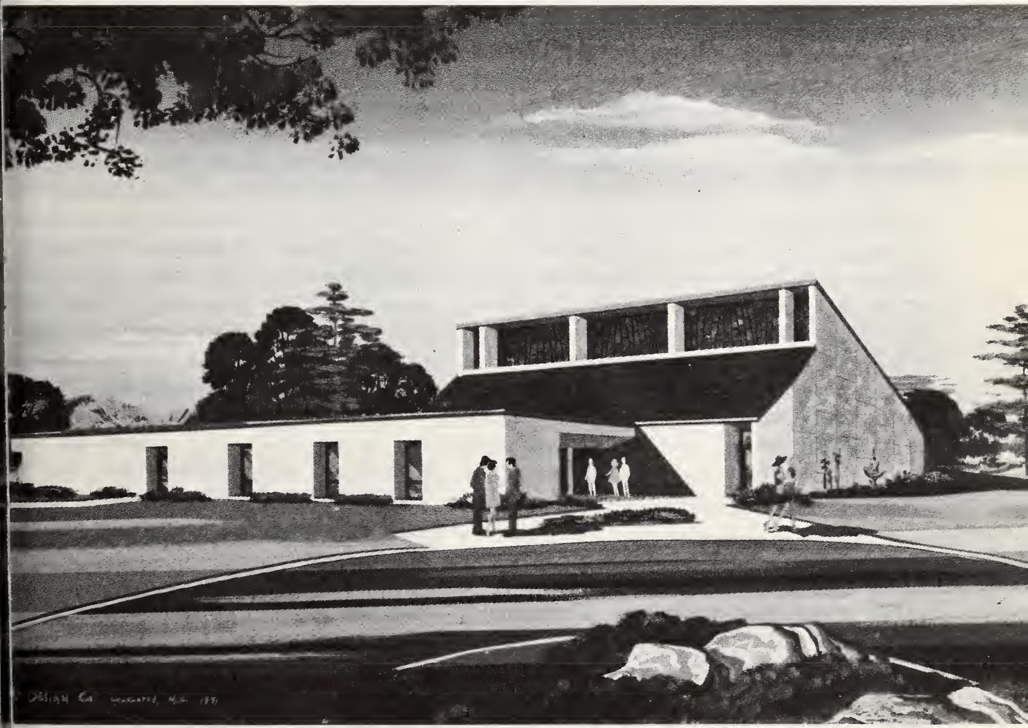

The Plaza In Charlotte

See Page 11

EDITORIALS

YOUR BULLETINS, PLEASE

We would like to receive (here at our Greenville address) a copy of every church paper, bulletin, news-letter, appeal, or anything else that is published and mailed out by Carolina churches (this includes books, sermons, lesson materials, and tracts, too). We do not have space (in fact, we do not even own a filing cabinet) to keep these on file, but they would help keep us posted on all activities in the Lord's church in both states. Thus we are asking all churches to put us on their permanent mailing list--send us a copy of everything! If the church does not have a mailing list, ask someone to lay us back copies and mail them to us every three or four weeks in bundles. We will be eternally grateful for this kindness.

Occasionally we make selections from the bulletins and run them (and if there is enough interest shown in this, it will become a permanent part of the paper), but please do not expect us to glean your news from them for the news section. Since this would require both selecting and retyping, we simply do not have the time to do so. All news items should be sent to us typewritten (or plainly printed) and doublespaced, just as you wish them to appear in Carolina Christian.

LOOKING TO JESUS

Men often lose their way in religious matters because they look to the wrong source for an example to follow, for the standard of right and wrong, and for the truth. Jesus Christ is the only one we are to follow, the only one by whom we can determine what is truth and right. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

This point was forcefully driven home to me recently while I was in the presence of some denominational preachers. The conversation turned to a person each of
had some interest in (one who was an u
faithful member of the Lord's church a
who two of the preachers had tried to w
to their persuasion). During the course
the conversation, one of them said, "
had been turned off by church member
he was hard down on the church, he w
sour on all its members, and he magn
fied their faults." The second repli
"Yes, he got his eyes off Jesus and
them on men." This statement stru
home with great force--struck home b
cause I knew that it described the pers
under discussion exactly; but not o
him, it is also a description of many
those who "turn back and walk with h
no more." When one excuses hims
from doing his duty--from obeying
God--because of the way others are c
ducting themselves, he has his eyes on
wrong source, on men instead of the Lo
When one says, "I am not a Christian
cause there are too many hypocrites
the church," he is looking to men inst
of to Christ. But if we expect to be sav
we must learn to keep our eyes on Jes
regardless of what others say, think,
do. "For we dare not make ourselves

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the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (2 Cor. 10:12.) "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1, 2.)

PREACHERS

We love preachers! On the whole, they are (in our judgment) the greatest group of people on earth. But they are not all alike, and they do not all preach for the same reason. It seems to us that all of them (in relation to their preaching) can be placed into one of two categories: 1. those who preach because they have to present a message, and 2. those who preach because they have a message to present. There is a world of difference in the two. The first class preach because of external forces--a schedule to meet or a job to hold; the second class preach because of internal compulsion--they have to present their message because the salvation of the world depends upon it. Paul said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" (1 Cor. 9:16.) After reading that, into which class would you place Paul? Which class will win more souls to Christ? Which class would you rather hear preach? Which class does the preacher where you worship fall into? Preachers, where do you class yourselves?

VACATION BIBLE SCHOOLS

Although most churches in the Carolinas have a Vacation Bible School, sometimes ve get the impression that it is done just "because it is the thing to do" or because "all churches have one," and not because it furnishes us with a golden opportunity to teach the eternal riches of God's word. But a VBS, when properly prepared for and conducted in a reasonable way, usually offers a church the best teaching opportunity it has during the whole year. Children (and sometimes adults) come to the VBS who never attend any other Bible classes. It is, therefore, often our only chance to impart to them the saving truth of the Bible. May the Lord open our eyes to see what needs to be seen. With a week's intensive teaching by an enthusiastic teacher who is filled with the word of God and on fire to teach it, more can be done to build character, change lives, and prepare for the future than it is possible for us to measure with our human instruments. Thus we challenge each church in the Carolinas to have a VBS this year with power--the power of God's word. Make it an event that some child will never forget! But in order to do so, we must have more than a cool-aid and cookie affair. We must know what we wish to accomplish, have a leadership convinced of the power of planting the seed, have a burning message to be taught (the truth of God), have a room full of children taught by a teacher with a sense of urgency--one who knows that he is in a death and life struggle with the devil for souls, and have a church behind us that is willing to do whatever follow-up work is necessary to reap the harvest. With a combination such as this, it would be next to impossible for a VBS to fail.

PERSONAL WORK

It has long been our contention that if we ever reach the people in the Carolinas with the truth, it must be done through personal work rather than by mass public preaching. This is not to disparage preaching (God forbid that we should ever say anything that would even look like the shade of a shadow of anything remotely akin to it!), for personal is a means or

(See page 14)

"REJOICE EVERMORE"

Jim Creech, Charleston, S. C.

In 1 Thess. 5:12-20, the apostle Paul gives us a "chain of jewels." The good advice offered to every Christian should be learned and practiced. Needless to say, the accumulation of facts without proper application of the same would be useless to any of us. In the passage that we refer to, the apostle gives the following instruction:

Christians should respect their leaders. (Vs. 12,13.)

Christians should live in peace among themselves. (V. 13b.)

Christians should help those who need special care and attention. (V. 14.)

Christians should not take revenge. (V. 15.)

Christians are to be happy and joyful. (V. 16.)

Christians are to pray regularly. (V. 17.)

Christians are to be thankful. (V. 18.)

Christians at that time were not to despise spiritual gifts. (Vs. 19,20.)

Christians are to constantly prove all things; hold fast to that which is good; abstain from all appearance of evil. (Vs. 21,22.)

But here we would like to emphasize verse 16 where Paul simply states, "Rejoice evermore." The matter of rejoicing sounds like a hard job in a world like ours. We might even think that this statement was made by a man who had no troubles. But, as a matter of fact, the man who said, "Rejoice evermore" was not a man of good fortune. He gave up his position in the religious group of which he was a part and cast his lot with an unpopular movement. He knew nothing of a sheltered life. He was always on the march. He suffered shipwreck, imprisonment, and loss of all. He was stoned and left for dead on one occasion, and he was beaten. Paul, then, was not the son of good fortune, but a son of battle, who cries, "Rejoice evermore." Notice that Paul uses the present imperative which means to "keep on rejoicing."

Too many times we see Christians who appear to be so unhappy. Children of God should be the happiest people in the world. The true Christian can always find reason for rejoicing. He rejoices in the newness of life he has found in Christ and in the hope which he shares with other Christians. Even though he is experiencing sorrows and tears and is burdened with life's cares, he can rejoice beneath all these weights. His joy is not that which is born of outward conditions and circumstances, but rather it is a joy existing in the depth of his heart because of his spiritual riches. A Christian can smile through his tears because he is in possession of treasures over which he can rejoice even in the midst of suffering. The fact that life itself is a favor and a blessing was long ago enunciated. "For men, I find, there is nothing better than to be happy and enjoy themselves as long as they are alive; it is indeed God's gift to man, that he should eat and drink and be happy as he toils." (Eccl. 3:12,13, Moffat.) Many examples of rejoicing can be foun written upon the pages of inspiration. Jesus said that the angels in heaven rejoiced when a sinner repents, and he likened their joy to that of a woman, who having lost one of her ten silver coins swept her house until she found it. Then she invited her neighbors to share he celebration (Luke 15:8-10). After Phili had baptized the Ethiopian eunuch, "th spirit of the Lord caught away Philip an the eunuch saw him no more," but a won derful change had taken place in his lif and "he went on his way rejoicing." (Act 8:39.) Remember the words of Jesu when he said, "These things have I spoke unto you, that my joy might remain in you and that your joy might be full." (Joh 15:11.) Christians, then, must rejoic

(See page 13)

IS "A DAY" A DAY?

Ronnie Ulrey, Charlotte, N. C.

In recent times certain brethren (usually those who want to be considered intellectuals or who try to make their total appeal attractive to intellectuals) have been leaving the impression that the creation in Genesis 1 was not completed in six days, but rather over a period of thousands of years; thus denying that the creation day was a 24 hour day. Of course the proponents of this denial cannot tell us how long a day was in the account, but they can tell us how long it was not. This goes along with the ancient boast, "I can do anything I want to," says one. "Then jump that building," says another. "I don't want to," says the first.

There is no doubt in my mind as to how long a day is (or was), but I would like to present a few answers to arguments that were given, which I believe will deny this theory.

ARGUMENT 1--The days mentioned in Genesis 1:5, 8, 13, 19, 23, 31 have the same characteristics as our day, i. e. "evening and morning, light and darkness" and this process was evidently set for all time. (Gen. 8:22.) Any casual Bible student, in reading this account, knows that the only change in that "day" and our day is the reversal of "evening and morning," and the reason for that was that the Hebrew 24 hour day began at 6:00 P.M. instead of 12:00 midnight.

ARGUMENT 2--If the "day" mentioned in the creation was not a 24 hour day, would not this have confused Moses, the writer of Genesis 1, who was familiar with only a 24 hour day? In essence, God would have said, "Moses, write that I did his on the first day; but really it wasn't a day, it was thousands of years... that doesn't bother you does it Moses?" And Moses would have said, "Huh?" Because the only day Moses knew, 500 years after creation, was a 24 hour day.

ARGUMENT 3--The proponents of this timeless day make a big scientific argument on the process of decomposed wood turning into coal over a long period of time, and they say, "God would have been deceptive in making us think that coal is made from petrified wood over a long period of time, if He made coal deposits instantly out of something else." I know of no one who argues about the elements contained in coal, but consider this. The miracle of creation was simply the speeding-up of the natural processes (which order was to continue for all time after the creation was complete). We do not argue that coal was made from anything but wood; we simply suggest that God took the elements that make up coal and speeded up the process, thus creating the deposits of all needed elements for the future good of mankind. This speeding-up process is evident in other miracles recorded in the Bible, such as the crossing of the Red Sea in Ex. 14:21, 22.

ARGUMENT 4--The argument is made that scientific evidence has proved (?) that vegetation is more than a few days older than man, seemingly proving that a 'creation day' was longer than 24 hours. But again consider this: The process of determining the age of vegetation, such as trees, is counting the layers of growth, and thus concluding the age by the layers. But, any problem of age difference is eliminated when it is considered that God created the vegetation full grown, in which consequent case, a tree that has a life-span of 2,000 years would appear to be much older than the first human, when in reality it is only a few days older, because it was created originally with all of the marks of its full age.

FINAL ARGUMENT--Some say the word "day" is used in the Bible to designate a period of years, such as in the case of Christ in John 8:56. Though I concur with this conclusion, it does not necessarily follow that this is true in every case. It

(See page 14)

GOOD MORNING, REVEREND

Bill Mead, Elizabeth City, N. C.

In my business, social, and church life, people are continually greeting me by saying, "Good morning, Reverend." Why? Because I am a preacher, I am an evangelist in the Church of Christ; and these good people want to show respect for my work and for me. Perhaps it will come as a shock to some of my friends as they hear me say that I do not want to be called "Reverend."

I do not make this request because I think that I am too good for the title. Nor do I make this request because I want to be different from all others. After many hours of Bible study, I have come to the conclusion that it is wrong for me to want the title; and it is wrong for me to encourage people to use it by my acceptance of it.

Do you know where the word "Reverend" is found in the Bible? Do you know how many times it is found? Do you know the definition of this word? Perhaps you have never given this much thought. I believe that you will agree with me that it would be interesting, as well as desirable, to know the answers to these questions.

The word "reverend" is found only once in the pages of the Bible! In our King James Version of the Bible we read the following words: "He sent redemption unto His people: he hath commanded his covenant forever; holy and reverend is his name." Ps. 111:9.) If you will be kind enough to read the entire 111th Psalm you will find that the subject under consideration at this point is the holiness, purity, fear, terribleness, and reverence in which we are to hold the name of God. By inspiration of the Holy Spirit, David teaches, "Holy and reverend is his name."

Would you want to take an attribute of God, which is applied exclusively to Him, and apply this to me? No! I am not, nor will I ever be, great enough to wear "reverend" as a title!

Jesus vigorously condemned the use of religious titles. Listen to Him as He speaks to us in Matthew 23:8-10: "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in Heaven. Neither be ye called Masters, for one is your Master even Christ." Can we be mistaken concerning the message He has for us? I do not believe so! This is a wonderful teaching..."all ye are brethren." Christ has made us equal. The division of "clergy" and "laity" are foreign to the teachings of Jesus.

Jesus also taught against any marks of distinction among His people. The religious leaders of Jesus' day were filled with pride and desired to be set apart from all others. Hear Jesus again as He speaks in Mark 12:38,39: "And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts."

When men take to themselves religious titles and special clothing, Jesus says to "beware" of them!

Perhaps you are asking by now, "Well, how should we greet you, what should we call you?" This question is certainly in order. If you are a Christian, why not call me brother. If you do not desire to call me brother, why not refer to me as mister. This way, we make no distinction between me and other male members of the congregation!

Peter, that great apostle of Jesus, wrote, "If any man speak, let him speak as the oracles of God;.." (1 Pet. 4:11.) The word "oracles" means "utterances." In calling a fellow-Christian brother, and in refusing to call any man reverend, we are obeying this command.

I feel that most people are honest and

(See page 14)

SOUTHEASTERN NOW HAS THREE CHILDREN

As of today's date, March 16, 1972, outheastern Children's Home, Inc. has hree children in its care and keeping.)ur first two foster children are Selina nd Felton, a brother and sister, who are f elementary school age. Just recently e have taken a sixteen year old girl who as in need of a home. The High School ocational Rehabilitation Counselor in umter was instrumental in working out e details so that she could come to live ith us. Her name is Sue. In addition to ese three we have had another inquiry bout a child's needing a home, but there nothing definite to report on this now. t present, we have room for one more ild, a boy. We want to serve as many ildren as possible. If you, our brethren Christ, know of a boy who needs a me, we would like very much to hear om you. Please write us at the follow- g address: Southeastern Children's me, Inc., c/o Mr. Hugh L. Palmer, Nash Street, Sumter, South Carolina 150. Before long we are persuaded that is first cottage will be filled to capacity. In view of the fact that the first cottage being filled, a topic of discussion at the xt meeting of the Board of Directors ll be the advisability of building a second ttage. We want to expand this work to eet the needs of the Carolinas. We now ve property in Sumter, S. C. on which o additional cottages can be built. This d is completely paid for. It should be t into use for the care of homeless chil- en when possible.

ll of the members of the Board of Di- ctors are humbly grateful to our breth- for the wonderful support that has been en to this work. It is evident that this rk has found a responsive cord in the rts of many people. Be assured that are thankful for this interest, without ich the home could not operate. We ll do our best to use every cent wisely. hen a second home is built, the con- butions to this work will need to be increased as additional children will be cared for, and another house payment will have to be made. We ask that each congregation consider this work of child care in the Carolinas, and support it if possible with contributions as well as with prayers.

When a child leaves his home, his own parents, to live with someone else, someone he has never met, he has anxiety. These children come to us from unhappy backgrounds. Children in foster homes are simply youngsters who for one reason or another, cannot be cared for by their own parents in their own home. Sometimes the child has been abused and neglected by the parents. Sometimes it is simply a matter of illness in the home, making foster care the only plan that will meet the child's needs. Sometimes very young children have been abandoned by their natural parents, perhaps because the natural parents see no hope of ever being able to provide a satisfactory home for the child. Children come to us from a variety of situations. But whoever the child may be, and whatever his background, you may be reasonably certain that when he comes to the home he is worried, he is afraid, he is bewildered, due to the unfortunate circumstances with which he has been faced. It is going to take a lot of love, a lot of guidance, a lot of real interest in the child to help him feel comfortable in the home, in his new school, in the community. We are indeed fortunate to have an outstanding Christian couple, brother and sister Warren Gregory, to serve as houseparents. Their job is a big one! It may be a twenty-four hour job for days on end! Warren and Ruby Gregory are devoted people. Surely, they will be rewarded for all eternity for the love and care they are showing the children who come to live with them and to know them as "mother" and "father."

Please pray for this work. We solicit your prayers. Pray for the houseparents,

(See page 9)

BROTHERHOOD NEWS

Jim Stutts, High Point, N. C.

ON FOREIGN SOIL: BANGLADESH - The new country of Bangladesh appears to welcome missionaries, reports J. C. Bailey from India. Bailey is busy organizing Indian Christians to enter the new country to evangelize, but funds are urgently needed. Gifts may be sent to Bailey's Canadian address: Box 3, North Weyburg, Saskatchewan, Canada.

A dispensary for medicines and some health care is being operated by Christians in South India, sponsored by an Australian church. Contributions of vitamins, antibiotics, syringes, insect repellent, aspirin, cotton, lotions and even simple sick-room supplies are needed to assist in caring for the poor of this area. The address is: Mutyala Samadhanam, Nurse, Guild Dispensary, Komerapudi, (via) Phirangipuram, Gunter District, Andhra Pradesh, South India. Andhra Pradesh is the state where more than 6,000 have been baptized in the last year.

DAR ES SALAAM, Tanzania, East Africa - A new school year has begun for the Tanzania School of Preaching, in which 10 students are enrolled.

A postman in Tanzania named Fitamo, became a Christian recently, which cost him his job as a denominational preacher. He still preaches, having converted 19 persons, and enrolling 24 men in a preacher training school - all done as he carries the mail!

TRINIDAD, West Indies - Cornell Robertson, convicted of murder, was baptized shortly before he was hanged in the courtyard of the Caribbean prison. For four years, Christians and missionary Bob Brown worked and prayed for the end finally achieved. The conversion of Robertson came after permission was finally granted to Brown to study with the prisoner, who learned of the truth through a local radio broadcast.

ON THE HOME FRONT: HENDERSON, Tenn. - W. A. Bradfield, director o Public Relations at Freed-Hardeman College since 1949, died March 4, followin an extended illness. He was 61. Sinc his preaching career began in 1945, h has had more than 10,500 responses, including 3,700 baptisms. He has lecture throughout the brotherhood and had pub lished 25 tracts which sold over eigh million copies and 15,000 copies of th book Bradfield's Sermon Outlines wer sold. He was often called the most en thusiastic man in the brotherhood. scholarship fund in his honor will assis worthy students at F-HC.

ATHENS, Alabama - Bennie Lee Fudge preacher, founder of the Athens Bibl School and operator of the C. E. I. Book store, passed away following a sudde but brief illness on Feb. 5, 1972. He wa 57.

MADISON, Tenn. - The "Amazing Grac Bible Class," a television ministry of th Madison church will be telecast ove WDCA-TV, Channel 20, the world's mo powerful TV transmitter, located Washington, D. C. Ira North reports th it will be shown at 10:00 a.m. each Sund to a potential viewing audience of one mi lion people.

PRESTONBURG, Ky. - The church he is sponsoring the first of a new group broadcasts of WORLD RADIO on the local station. Almost two million peop can be served by the broadcast througho the rugged 450-mile wide Appalachi Mountains, where car nor plane can fi access to many communities.

NAVAJOLAND, Arizona - J. Johnson, retired elder from Searcy, Ark reports a major breakthrough with t work he is doing among the Navajo Indian The Navajo Tribal Council, largest tri of American Indians voted unanimously grant two and a half acres of land in t very heart of the Navajo Reservation the Lord's church. Johnson said, "Th was possibly the first time the nam

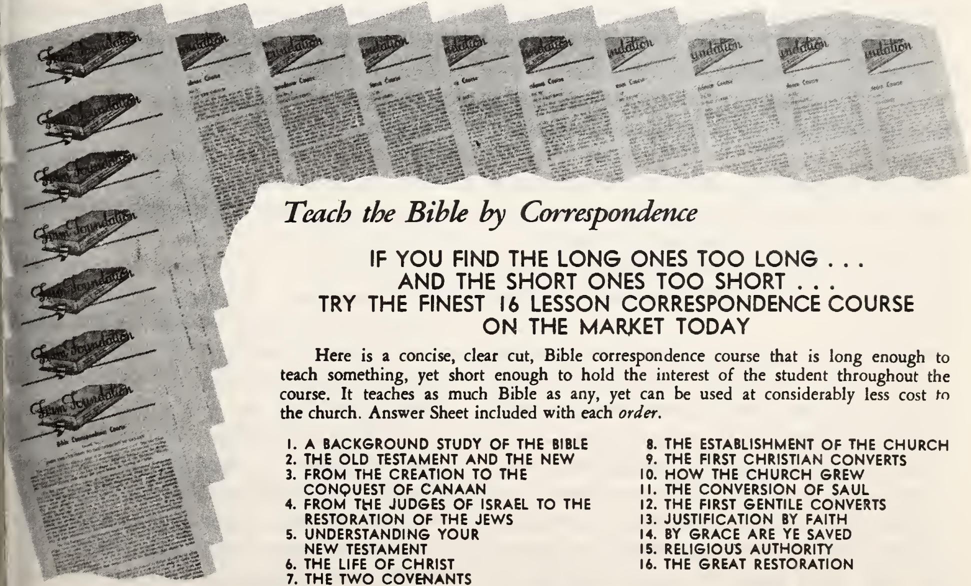
'Church of Christ' has been read to this Council in its long history." A $30,000 church building and benevolent facilities are to be constructed on the land.

ON THE CAMPUS: Lubbock Christian College, Lubbock, Texas - The Mabee Foundation of Tulsa, Okla. has granted LOC $50,000 to build a Christian development center... Abilene Christian College, Abilene, Texas - ACC's new budget sets a record with a figure of $8.5 million for the entire system ... Harding College, Searcy, Ark. - Campaigns for Christ are planned in Iowa, Louisiana, Missouri and Ohio by four groups of Harding students during their spring break... Alabama Christian College, Montgomery, Ala. - ACC's summer quarter will begin June 12, running for 9 weeks... Northeastern Christian College, Villanova, Pa. - NCC is offering a unique summer program for college credit for both high school (juniors and seniors) and college students. Throughout the historic spots of Virginia, Delaware, Pennsylvania, New Jersey, New York, and Massachusetts, a guided tour will be conducted, permitting one to learn through personal historical study. "Heritage '76" will be June 26-July 8. Write NCC, 1860 Montgomery Ave., Villanova, Pa. 19085.

THE "GOOD NEWS": "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." - Jesus (Jno. 14:2).

SOUTHEASTERN NEWS . . . (Cont'd.)

and thank God for them. Pray for the children. Pray for the Board of Directors that the wisest decisions may always be made. We have every expectation that this endeavor will grow with the years, and be a blessing to hundreds of children. Thank you for making it possible.



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REPORT ON FIJI TRIP

Jerry Westmoreland, Greenville, S. C.

On January 11, 1972 L. E. Wishum, Robert Martin, and I, left Greenville, S. C. at 12:15 for Suva Fiji Island. We arrived at the International airport in Nandi Fiji Thursday January 13, 1972. We then flew to Suva Fiji and was met there by Ronald Coleman and Russell Wilson, missionaries. We spent the remainder of the day being briefed on the work, customs, etc. On Friday morning at 5:00 o'clock we began our journey by car to Lautoka some 150 miles away. We arrived in Lautoka 4:30 Friday afternoon. We rented a room at a motel, and Saturday morning brethren Wilson, Coleman, and Martin returned to Suva. Brethren Wishum, Seeto, and I stayed in Lautoka and began to teach in the market place and the homes of different ones, by looking up contacts who had been taking the Bible correspondence courses. We met Saturday night with John Sing, Indian, and showed a film strip by using an inverter off of a car battery. As far as we know this was the only Christian in Lautoka. Present that evening was William Russa and his wife, Fijians, who was later baptized. We met with brother Sing and others on Sunday morning for worship.

Sunday evening we met with the Prasad family in Lomo Lomo about 15 miles out in the country and worshiped with the three Christians there. Here brother Seeto baptized one of his Bible course students into Christ.

We set up a booth in the market place in Lautoka and enrolled over 400 Bible courses and gave out approximately 4,000 tracts. I believe that we could have enrolled 1,000 Bible courses and given away 10,000 tracts in the market place in Lautoka, but because of lack of money to purchase Bible courses and help to grade and send them back we were limited in this. But this will be a great contact point for brother Grady Partin, who is planning to move there in July.

We studied in many Indian homes under very adverse conditions. Number one, a lack of communication. A man needs to understand and speak the Indian language to do a more effective work, but still a lot of good can be done without it. Number two, most of the Indians that we studied with had the wrong concept of God. They believed in many gods. Something that we American preachers are not accustomed to dealing with too often. Some are members of some denomination but most are Hindu. Number three, a lack of transportation. Congregations will have to be either close together or else transportation must be provided for these people.

There were six baptisms and two new congregations established in Lautoka and Lomo Lomo. There is a great possibility and wonderful opportunities for a man and his family with patience to do a great work in Lautoka. Brother Seeto and I left Lautoka on Saturday morning, brother Wishum stayed there to continue the work. We stopped at Lomo Lomo and I had the privilege of teaching a Bible class leaning against a building where they worshiped idols. One was baptized.

We drove to Singatoka about 60 miles on the Queens Road. We then drove about 16 miles out in the country making contacts with one Christian family and others who were taking the Bible courses. I preached Saturday night in an Indian village with about 20 present. Driving back into Singatoka the roads were so bad we got stuck three times in 200 yards. We arrived at the hotel about 2:00 a. m.

Sunday morning we met about 16 miles out in the country in an Indian home, that of Mr. Prasad, a Hindu. We preached Sunday morning and at the beginning there were only seven present but by the end of the service there were about 25. Mr. Prasad was a very interesting man. He had purchased, by chance, some old books

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CAROLINA CHURCH NEWS

ORTH CAROLINA NEWS

he Plaza in Charlotte

illy Ringold, Charlotte, N. C.

The church of Christ on the Plaza in harlotte will be relocating and moving nto a new building late in 1972.

Four years ago the congregation purhased eight acres of land in the 4900 lock of Providence Road (Highway 16 outh out of Charlotte) with the view to nstruct a new facility.

In the fall of 1971 the congregation raised 300,000 by the sale of bonds to finance e project. The plans have been drawn d construction will soon begin. The chitectural firm is Wilbur, Kendrick, orkman, and Warren and the builder is T. Barnes Construction Company.

The new building will have over 12,000 uare feet of floor space and is so degned that dual and triple use can be made much of the area. There will be an ditorium with a seating capacity of 450, assrooms to accomodate 360, a kitchen d fellowship area, a library and conferce room, a preacher's study, an office, d a teachers' workroom and storage ace.

he congregation plans to move into the w building in October, 1972.

h Point

IM STUTTS, Reporting: I would like to nk all the congregations in the area who ressed a desire and stood ready to ast us regarding the shipment of food, thing and household goods to the vics of the W. Va. flood. We drove two loads of goods to Williamson where church there stored it for later disution. We regret that numerous congations who had belongings to donate ld not be relieved of their donations by but we were somewhat overloaded by our own local responses. The Lexington church is to be commended for furnishing us with a van loaded with thousands of dollars worth of new clothing. At this writing (March 21) the W. Va. needs are being met, but needs will grow more acute as houses are rebuilt, at which time we plan to possibly make another trip. It is indeed gratifying to see brethren practice what we preach!

SOUTH CAROLINA NEWS

Williamston

ROBERT H. MARTIN, Reporting: The year 1971 was a great year for the church here with seven being baptized, attendance averaging 40, our contribution averaging $115.00, and our two visitation teams (which consist of 21 people) averaging 280 visits per month which resulted in an average of 25 non-members visiting our services per month in 1971.

This year has certainly started in a big way for us. Our attendance is improving every Sunday and our contribution averaging about $125.00 per week, the congregation is doing more visiting than it ever has and everything surely points to a great year. In January I was blessed with an opportunity to go on a missionary trip to the Fiji Islands and may I say that I shall never forget this trip and I just can't express how much it helped me to see the need of world evangelism.

Columbia, St. Andrews Rd.

A six-night gospel meeting will be held April 9-14 at the St. Andrews Road Church of Christ in Columbia. The meeting will be conducted by Roger McKenzie, executive vice president of Great Atlanta Christian Schools and minister to the Druid Hills church in Atlanta, Ga. Services will begin at 7:00 p.m. on Sunday, April 9. The five following nights' services will commence at 7:30 p. m. The St. Andrews Road Church meets at 425 St. Andrews Road which is three quarters of a mile off Interstate 26 west of Columbia. A fully-staffed nursery will be provided each night of the meeting for those bringing small children.

Greer

BILL SMITH, Reporting: The attendance is moving up at all services. The weekly budget is $202. 50. This includes the Southeastern Children's Home and half support for a weekly radio program. The members also make regular donations to the Herald of Truth and Palmetto Bible Camp. I will be in Spartanburg (Fairview) for a meeting May 14-19.

NEW CONGREGATION

Newberry

PAUL ROGERS, Reporting: We are happy to report that the Lord's church is now meeting in Newberry county. We had our first service on February 30, 1972. There were 26 present for the first worship service, a contribution of $54. 75., and two (brother and sister Melton) were restored to the Lord. After this wonderful service, we now have five faithful members and the prospects are good for others in this area to return to the Lord. Presently we are meeting at the Newberry Inn, room number 69, near the intersection of I-26 and S. C. highway 34. Our schedule of services is as follows: Sunday Bible study at 10:00, worship services at 11:00 a. m. and 7:00 p. m., and Wednesday night Bible study at 7:30 p. m. Brethren from the St. Andrews congregation in Columbia are meeting with us here every service and they are supplying the speakers, paying the rent, and furnishing the literature for the work. It is their desire that we use our contribution for a building fund. The elders from St. Andrews will soon bring a group to Newberry and canvass the city, inviting people to worship with us and setting up cottage meetings. We invite brethren everywhere to come by and worship with us.

WORLD MISSIONS WORKSHO

The seventh World Missions Worksho for East Tennessee has been schedule for October 12-15 by the Karns church o Knoxville. A program of dedicated an outstanding mission workers is bein planned to help congregations of the are see the challenge and the needs o world evangelism.

Speakers who have been invited to shar in the workshop are: Wendell Broom, Bo Brown, David Willbanks, Jim Woodruf Joe Hacker, Mr. and Mrs. Elvis Huffar Dale Randolph, Bob Davidson, and Ph Slate.

Members of the Karns church keep out o town visitors in their homes for the pro gram. All of those interested in mission are urged to mark these dates on thei calendars and make their plans to com and share in the wonderful feast of spiri ual things and fellowship.

Missionaries interested in presentin their story should contact John Wadde Rt. 20, Beaver Ridge Rd., Knoxvill Tenn. 37921.

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EJOICE EVERMORE . . . (Cont'd.)

nd be happy in order to function properly, nd in order to be acceptable to God.

Why should Christians rejoice? May we uggest that there are a number of good easons. First, it is a universal longing or all of us to be happy. Second, it is ossible for us to be happy. Third, we an only do our best when we are joyful. is the only way that we can do our best hysically or spiritually. Solomon said, A merry heart doeth good like medicine." Prov. 17:22.) "The joy of the Lord is our strength." (Neh. 8:10.) Being happy the Lord will give us strength in duties, trength in difficulties, strength in suf-ring, and strength in death. Fourth, eing happy is the only way that we can in others to Christ. If we are joyful, we ommend our religion to others. If we are oomy and complaining, and acting like od has died and left us bankrupt, we can-ot lead others to Christ. If one in the urch is not joyful, his shot of Christian-y has not taken! The secret of the rapid read of Christianity in apostolic days as its joyousness. Fifth, we should re-ice because it is commanded. We are rejoice in every good thing (Deut. 26:). We are to rejoice in the salvation of uls (Luke 15:6,9,32). We should re-ice over the names written in heaven uke 10:10). We should rejoice when we e tempted and tried (James 1:2; 1 Pet. 16). We should rejoice when suffering ss (Heb. 10:34). We should rejoice when are persecuted (Matt. 5:11,12). As idenced by the above mentioned facts, can see the importance of rejoicing. is easy to see why the child of God ould be joyful and happy.

ow can we find this joy? Many people ek joy by looking for an ideal situation, this is not the way to obtain it. Joy be found by keeping peace with con-ience, fellowmen, and our God. Chris-n joy can be found only in the Lord.

he true Christian can always find rea- for rejoicing, and Paul encourages us "keep on rejoicing." If we want to do best and live happy lives upon this earth, we would do well to learn to be happy and joyful. Let's rid ourselves of the long faces and display the happiness and joy that we entertain as a direct result of our relationship with Christ. It is a joy to be a Christian!

REPORT ON FIJI . . . (Cont'd.)

and among them were some children Bible stories. This man had learned from these books about the true God, Jesus Christ, and other Bible subjects and was very interested in learning more. After preaching Sunday morning Mr. Prasad, his two sons, and two others were baptized into Christ in the Pacific Ocean.

Brother Seeto and I left and drove to Suva some 100 miles distance. We arrived there in time to worship at the Suva congregation. Working out of Suva I visited and preached in many Fijian homes and villages and baptized three.

We flew over to Lambasa on the Island Vanua Levu. There we taught in a Fijian home, that of Ben McKenzie. After a very fine study, Ben and his daughter were baptized, thus beginning a new work on this Island.

In these new works where the missionaries have difficulty in reaching, tape recorders were purchased and left for taped Bible lessons and sermons to be mailed to these Christians and for them to tape questions to be mailed back each week.

During this trip we had 22 baptisms, four restorations, and began four new works. We enrolled 650 Bible courses and believe with the help of God, the prayers of Christians, the financial help of the brethren here and there, with families like the Colemans and Wilsons dedicated to the cause of Christ, and with the native preachers and Christians the Lord's kingdom in the Fiji Islands can grow by leaps and bounds.

I am available to show films and answer your questions and to help in any way with the work in the Fiji Islands. If you are interested in supplying Bible courses or in any phase of the work please contact me.

EDITORIALS . . . (Cont'd.)

method of preaching, but it is to face the cold hard facts. Before we can get many people into our assemblies to hear preaching, we must go out, one by one, and bring them in, one by one.

But what is personal work? We hesitate to define it because it is so broad that any definition given would tend to limit it: and this we have no desire to do. But for those who do no personal work on the grounds that they do not know what it is, we offer the following concise definition: it is one person confronting another person in a teaching situation for the purpose of teaching him the saving truth of Christ. Although this is too narrow to cover all phases of personal work, you will observe that it does state the three most vital parts. 1. It is one person confronting another person--person to person in contrast with a public situation, such as a class room or pulpit preaching. This personal touch is what makes it personal work. 2. It is a teaching situation, not just a talking session. In most teaching situations (although this is not necessarily true under all circumstances--for a teaching situation can be made almost anywhere, anytime, under any conditions) arrangements have been made in advance as to the time, place, and the subject of study. The teacher has a definite lesson to teach, one that the other person desperately needs. And so the confrontation is for the purpose of teaching. 3. The purpose (of the personal confrontation in a teaching situation) is to teach the saving truth of Christ. Personal work is not just socializing, visiting, or counseling, although all three may be involved. It is that confrontation of one person with another to teach the saving truth of Christ. Most of the elements of all personal work can be classed in one of these three concepts, but do not, please do not, try to put it into a strait jacket by a limited definition. Its scope is as broad as the world and as varied as the individuals of the world. In the final analysis, personal work is every Christian working every day in every way he can to bring every perso he meets to a saving knowledge of the trut of Christ.

Now that we know what it is, and that is the only way we can hope to reach ver many people with the gospel of Chris what's keeping us from doing it?

IS "A DAY" A DAY? . . . (Cont'd.)

is shown in the context of Genesis 1 th the day there was a 24 hour day by givi the characteristics, i.e. "evening a morning," of the 24 hour day, thus givi conclusive proof that the six creation da were of 24 hour duration.

CONCLUSION--It may seem to be a tri ial matter to some as to the length of 'creation day,' but I question the purpo of the reflection cast upon this Bible a count. It could be the laying of a found tion to discredit other teachings of t Bible, such as the plan of Salvation, e tablishment of the church, plan of wo ship, etc. And, if allowed to run i course without resistance, it will beg to undermine anything it pleases.

GOOD MORNING, . . . (Cont'd.)

want to do what is right. In order to a complish our task, let us return to t Bible for all our beliefs and practice This is right and good. We of the chur of Christ are diligently seeking to do th We invite you to attend worship servic with us, as we use the Bible as our o rule of faith and practice, that together may restore the Word of God to its righ ful place!

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EDITORIAL BOOK VIEWS

A Study of the Revelation, by John A. Copeland. Quality Printing Co., P. O. Box 1060, Abilene, Texas 79604. 119 pages. Paper $2.

Revelation, obviously written in symbolic language, is a most difficult book. There are several approaches one can take to it, and the approach (settled beforehand) always determines the interpretation. And this is a sandy foundation to start with. The book under consideration is designed for either class or individual study, and, from the historical point of view, it is well done. It is divided into 26 lessons, each with assignments and questions, and has some useful insights (especially in that pertaining to the first five chapters). But, like all studies that take the historical approach, it goes berserk (in our judgment) from the sixth chapter on where it tries to fit each symbol to a specific event in history. The author often strains out a gnat while swallowing a camel--he even has the seventh bowl or vial of wrath a symbol of the Restoration Movement! Still, if a class wishes to make a study of Revelation from the historical approach, we have not seen a book that would make a better basis for such a study.

The Woman of Valor, by Mrs. L. W. Hayhurst. Quality Printing Co. 65 pages. Paper .75¢.

A thirteen lesson study guide on the proper function of women, covering such opics as the Christian woman as a wife, mother, homemaker, church worker, mother - in - law and daughter - in - law, randmother, etc. Each chapter ends with a large number of questions and sugestions for making a scrap book. There re also several extras thrown in here and here (the one entitled "Babies Don't Wait" s a priceless gem). Excellent for any dies' class or for individual study.

Back To The Bible, by Harvey Childress. (Privately Published.) 68 pages. Paper .50¢.

A challenging and delightful book of 13 lessons (on such subjects as back to the Bible church, unity, preaching, authority, etc.), suitable either for individual or class study. Excellent also to give to non-members as an introduction to our plea. It ought to be used by the thousands.

The Jew, The Gentile, and The Law, by Richard E. Stephens. Quality Printing Co. 48 pages. Paper .60¢.

A thirteen lesson study guide on the differences in the law and the gospel and the part each plays in the scheme of human redemption. Since it is designed for class room study, it has a number of questions at the end of each chapter. Although not an extensive study, it teaches the truth and should meet the needs of the average class.

Please Show Me The Way, by David W. Chadwell. Quality Printing Co. 44 pages. Paper .60¢.

Nine basic studies in the way of salvation. Starting with a study on the confusion in the religious world, the author leads one next to ask, "What is truth?" and then shows that the great problem facing man is sin. He leads the sinner to the love of God and then shows him what he must do to be saved. There is also a chapter on the church and how to successfully run the Christian race (develop as a Christian). The studies on baptism and the church are superior. When you get your own copy, you will want to purchase some additional ones for all your lost friends.

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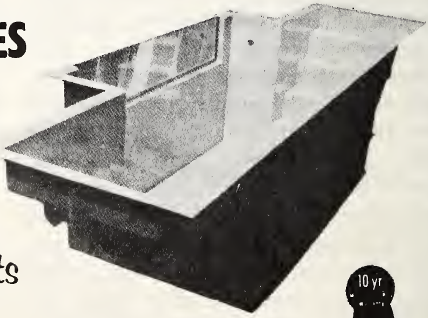

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CHRISTIAN

Volume 14, No. 5, May 1972

Cottage Grove Ave.

The Church of Christ

In Greenville, N. C. A Growing Church

See Page 10

EDITORIALS

AGAPE

AGAPE of North Carolina (agape is the Greek word for real love, deep concern, caring) is an effort spearheaded by J. D. Parker with the assistance of many brethren (mostly in the Winston-Salem area just now) to provide a much needed service for homeless children and Christian families seeking to adopt a child. "AGAPE is primarily a placement agency, which will be staffed by Christians and empowered by the state of North Carolina to obtain homeless children, infants of unwed mothers, and others deprived of parents, and place them in Christian homes throughout the state or in other states. Where a church has individual cottages designed for child-care and staffed with Christian parents, it will be possible to place these children in such homes. Where adoption is possible, this too will be a function of AGAPE." Thus it is an organization separate and apart from the church designed to fill a need that Christians have long felt, and because of its organizational structure it solicits support from individuals and not from the church as such. In a recent meeting at the South Main Street church building in Winston-Salem a steering committee was appointed for the purpose of formulating plans for the selection of trustees and advertising the child-care program. Bill Brandon, an elder in the South Fork congregation in Winston-Salem, was chosen as chairman of the committee. Perhaps the present most pressing need is for 200 Christians to make a lump sum contribution of $100 or to pledge $10 per month to finance the program for the first year.

Brethren, here is an exciting and much needed new work, the potentials of which is beyond our power of conception, designed to provide Christian homes for the many unfortunate homeless children in the Carolinas. It deserves and must have our wholehearted support. We therefore urge all Christians to rally behind AGAPE both by financial support and by opening our hearts and homes to the homeless.

A MAN'S WORLD

In former days (at least among th
people where I grewup) a man prided himself on the fact that he was as good as hi
word. Few legal contracts were signe
between individuals. A person's promis
was considered just as good as his bond
Unfortunately this is not the way it is i
the world today, but it is the way it mus
be among the children of God. A Christia
should consider himself morally (an
mortally) bound to live up to his word, t
mean exactly what he says, to let his ye
mean yes and his no mean no. Jesus sai
"But let your communication be, Ye
yea; Nay, nay: for whatsoever is mor
than these cometh of evil." (Matt. 5:37.
Long ago the psalmist asked, "Who sha
dwell in the holy hill?" He replied,
part, "He that sweareth to his own hur
and changeth not." (Ps. 15:1, 4b.)
view of this, do we always keep our wor
even when it hurts? Or do we swear a
then change when the pinch comes?

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A story has been reached down to us from the ancient world which bears repeating over and over. A Roman by the name of Regulus, who was held as a prisoner by the Carthaginians, was sent to Rome with a convoy of ambassadors to sue for peace. He was sent under the condition that he would return to his prison if peace were not attained by his efforts. He took an oath in which he promised to return. When he appeared in Rome he urged the senators to persevere in the war, and not to agree to the exchange of prisoners. When they accepted his advice, it meant that he would return to captivity at Carthage. The senators, and even the chief priest, held that as his oath had been wrested from him by force, he was not bound to keep it. "Have you resolved to dishonor me?" asked Regulus. "I am not ignorant that death and tortures are preparing for me; but what are these to the shame of an infamous action, or the wounds of a guilty mind? Slave as I am to Carthage, I have still the spirit of a Roman. I have sworn to return. It is my duty to go. Let the gods take care of the rest." Regulus returned to Carthage and died under torture--died rather than break his word. Could we not learn something from him?

CAROLINA LECTURES

Our gratitude is here expressed to the Friendly Avenue church in Greensboro, N. C. for serving as the gracious host for he 28th annual Carolina lectures in April. The elders, along with their capable preacher, Talmadge L. Solomon, are to e highly commended for putting together n excellent and much needed program on he general theme, "The New Testament hurch." By any standard of measurement, it was a grand week, one that many f us will never forget. Most of us there oncluded with brother Solomon, who said, After this week, I'll never be the same gain!" Indeed not! The lectures next ear (the first full week in April) will be osted by the Shandon congregation in olumbia. We urge you to make plans now to be there... for the whole thing!

PREACHING

We are certainly no authority on preaching, and we do not wish to be critical of any honest effort to do the Lord's will, but some of the things we have heard in the past few years goes against the grain of everything we have conceived preaching to be. It seems to us that too much of the preaching coming from many of our brethren today is little more than a religious talk or a critic on social behavior or political leadership, more concerned with the welfare of the body than with the salvation of the soul. The social gospel has replaced the ancient gospel; sound ("good words and fair speeches") has replaced sound doctrine; sentiment (under the banner of love) has replaced agape (real love); criticism has replaced constructive concern; "sickness" has replaced sin; intellectualism has replaced faith; the desire for recognition has replaced the desire to preach the simple truth to the common people; a "thus saith the great scholars" has replaced a "thus saith the Lord." Many seem more concerned with preaching a sermon (which has been copied from some leading denominational theologian) than with preaching the Scriptures. Such is dangerous and destructive to the Lord's church, and we had better take warnings. We are not just slipping; we have slipped.

The distinctive plea that characterized the pioneers in the restoration movement is seldom heard in preaching today. There are very few distinguishing characteristics that mark us now--we no longer burn with a difference that makes a difference. When have you heard a sermon with conviction on "The One True Church." "Worship According to Truth," etc.? Most of us have probably been treated with several on "The Traditions in the Church (always spelled with a capital "C") of Christ" and some showing faults with "our" worship as well as with "theirs." And some even "prove" that there is not as much difference between the Lord's

(see page 9)

Youth Page

THE POWER OF CHRIST

Roy Z. Kemp, Greensboro, N. C.

Not bowing to authority is a common fault of most young people today; they seem to have no respect for vested authority, and fight and rebel against any rule and regulation. They do not want to feel repressed or restrained, and it seems they will go to extreme to disobey rules.

But none of us, young or old, like repression. However, laws exist for our guidance and protection, whether they are man-made or are God's laws. To obey authority involves a certain respect for it and submission to it. Sometimes obedience may contain a tinge of fear. But when we submit to any authority, we feel a certain sense of inner compulsion, although we may often voice our disapproval of the authority.

In Matthew 28:18, Jesus tells us: "All power (authority) is given unto me in heaven and in earth."

To acknowledge Christ's authority is not to believe in Him. To believe that Christ exists and is the true Son of God and the Saviour of the world, we must obey Him without question, respect His authority and power, lovingly and without fear, and come to Him with repentant hearts.

Obedience will not come until there is complete respect. And until there is love and respect for Christ, He will be rejected and ignored--even shown disrespect by many. But when one will acknowledge Christ and believe on Him with heart, soul, and mind, one will be only too glad and willing to obey Him and do as He has commanded.

Ephesians 1:22-23 tells us that God hath "put all things under his feet, and gave him to be head over all things to the church."

Matthew 28:18 tells us that he has "all authority" and Colossians 1:18 tells us that Christ is "the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence."

These passages of Scripture are enough to show that Christ has prime authority and rule, divinely given Him by the heavenly Father. When we do not respect Him, disobey Him, ignore Him, we show that we reject Him and His divine power. We are then in great danger of the judgment.

John 8:32 tells us: "And ye shall know the truth, and the truth shall make you free."

Jesus tells us, in John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus came to save man. He died on the cross for all men, but now lives for all mankind. It is His will for each person to turn from evil and come to Him. If we fail to do this, we will eventually lose our soul. In John 8:24, Jesus says: "I saic therefore unto you, that ye shall die ir your sins: for if ye believe not that I ar he, ye shall die in your sins."

Luke 13:3 tells us: "Except ye repent ye shall likewise perish." And Matthev 10:32 says, "Whosoever therefore shal confess me before men, him will I con fess also before my Father which is i heaven."

"And now why tarriest thou? arise, an be baptized, and wash away thy sins, call ing on the name of the Lord." (Acts 22 16.)

Our mind and heart must be awakened t the grave danger of our soul when we d not honor and worship Christ. Our eye must be opened, and our hearts must re ceive Him and His gift of eternal life, we are to ever be really and wholly fre from the restrictions of evil. The powe and mercy of Christ are the only thing that will save!

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QUESTIONS ANSWERED

Howard Winters, Duncan, S. C.

Sara Dexter of Lyman, S. C. raised the following question (which she and I have had a good deal of discussion upon): "When an elder's wife dies, must he resign as an elder?" She has concluded that the qualifications are all in the present tense. Hence, he must be (as long as he is an elder) "the husband of one wife"--that this is a continuing relationship necessary for an elder. I have, on the other hand, reached a different conclusion. It is my conception that the qualifications were given to help us ascertain the qualities of the men to be appointed. Thus he must, in order to be appointed and to prove a certain necessary quality, be "the husband of one wife." But once appointed, regardless of whether his wife continues to live or not, this necessary quality has been established and it is not necessarily removed or changed (although it could be and sometimes is) when the wife dies. How can we ever resolve such differences? How can we determine the Lord's will in such matters? There is such a basic principle of understanding the Bible involved here (and in other questions of this nature) that we feel justified in pointing out two fundamental facts:

Fact number one: When Paul says, "A bishop then must be blameless, the husband of one wife" (1 Tim. 3:2), he was giving the qualifications (which in the final analysis determine qualities) of men who were suitable to be appointed and serve as elders in the Lord's church. He had no thought in mind whatsoever (unless it be by implication) of what a man who had been appointed should do if his wife should precede him in death. To take this passage nd apply it to a situation (or subject) not nder consideration is to take the text out f its context--it is using the text to prove hat which it was not written to prove. This is similar to taking a verse on bap-ism and using it to prove sprinkling or a passage on the Lord's Supper and use it as directions for a mass. While the verse is clearly discussing one subject, it is applied to another. This is no way to handle the Scriptures. While one may think he has proven something by this method, in reality he has not--he has only fooled himself. One cannot Scripturally prove anything by taking a verse out of its context.

Fact number two: There is no Scripture known to me bearing on the subject raised in this question. The Lord has plainly told us that to appoint a man an elder he must be "the husband of one wife." But as far as I can determine, He has not said one word about what to do in case the elder's wife dies after the appointment. When the Lord tells us what to do and how to do it, we have no choice in the matter. But when he tells us what to do, but does not tell us how to do it, He has left us free to use our own best judgment. In the case under consideration, the Lord has told us that to appoint a man as an elder, he must be "the husband of one wife." This leaves us with no choice. But he has not told us what to do in case his wife dies after the appointment. We take it that in such situations the Lord has left it up to us to make the determination and settle the matter to the best benefit for the cause of Christ. He has in essence said, by not giving regulations, "You are capable of handling the matter yourself." For this reason, such decisions fall into the category of matters of opinion, judgment, or expediency.

The conclusion reached here can be stated in this manner: since we do have cases occasionally of an elder's wife preceding him in death, and since the Lord has not told us what to do when such occurs, it must be left to each congregation to decide for itself in each particular case. When God has left a thing in this category, we have no right to make binding laws and insist that all other follow them. The congregation appointed the man in the first place because of his qualities, and (if our conclusion is correct) He has left it in the hands of the congregation to decide whether the death of an elder's wife changes his qualities or not. If his qualities do not change, the congregation may choose to let him continue serving as an elder; if his qualities do change, then it must relieve him of this service. Some ought to resign or be asked to resign; others need not so to do. Each congregation must follow what it concludes is best for the cause of Christ. (I do not question the fact that the death of a wife can and often does change the qualities of a man. If such should be the case, the congregation should retire the man, not so much because his wife is dead, but because the death of his wife led to a change in his qualities.)

Mary Stephens of Route 3, Spartanburg, S. C. urged us to reply to the following question without delay: "When two people are Scripturally married to each other and one of them commits adultery, is it a sin for the innocent party to continue the marital relations?" If I understand this question correctly, it is simply asking if it would be a sin for the innocent party to forgive and restore the marriage. If this is the case, then I cannot conceive of anyone studying the Scriptures, and thus understanding the sacredness of marriage, and concluding that such a selfless and noble action would be wrong. It might not always be the best thing to do (just as the original marriage is not always an act of heavenly wisdom), but this is a far cry from saying that it would be a sin so to do. Jesus, in Matthew 5:31, 32 and 19:1-9, the only passages we know to study on this subject, clearly defined the areas of sin. He said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) The remarrying of a person who has no Scriptural right to marry (because of a previous marriage) is the sin here condemned by Jesus. When fornication (or adultery) has been committed by one partner in a marriage contract, divorce and remarriage is permissible (that is, he can do so without sinning) for the innocent party. God does not require His children to live with one who violates the marriage vows by committing sexual sins.

But our question is not concerning marrying a divorcee; it is whether the innocent party can choose to continue the marriage without sin. And so we answer the question with an emphatic, yes. Jesus did not say (nor in any way imply) that adultery would break the marriage bonds without any possibility of Scriptural reconciliation. He simply gave the innocent party an option as to whether to continue it or not. If he chooses, he may continue it; if it is his choice, he may end it. This is all that is involved. As we have seen, the sin Jesus condemned is in relation to marrying without a Scriptural right to marry. And in no way does He even remotely imply that the innocent party would sin should he choose to forgive (upon repentance) and restore the marital relations. Although the Lord has given this choice to the innocent party, we want to sound one caution: such a privilege mus not be abused. It is a serious choice and should be made in view of all the facts Either he must end the marriage outrigh or else he must continue it. There is no way that we can conceive of the Lord being pleased with a half and half situation.

What are the practical lessons to b gained from the transfiguration of Jesus as recorded in Matt. 17:1-9; Mark 9:2-9 and Luke 9:28-36?

I have never been fully satisfied with th answer I must give to this question, but will set forth the best I have to offer From what is said about the transfiguration, even the casual reader conclude that it is a most significant event, on from which some marvelous lesson should be gained. However the lesson are not as easily discerned as they are i most of the teachings of Jesus, such as th

(see page 8)

NEED FOR ENCOURAGEMENT?

Thomas Wortham, Sumter, S. C.

Everybody should be an encourager, and nobody should at any time be a discourager. In times of vast changes and upheavals and unrest and perplexity, such as these through which the world is now passing, we should all be doubly diligent to give encouragement in every way possible to every person possible, and to every good cause and work. The very nature of man requires encouragement, from the eager growing child in the home to the restless boy and girl in the school to the young man and maiden in the college, as well as adult men and women of every station in life. The personal worker by all means needs the encouragement of every fellow Christian. I would like to present some reasons why.

Paul stated that the people in Thessalonica needed encouragement because they had "received the word in much affliction." (1 Thess. 1:6.) We live in troubled times, filled not only with the natural disasters that have plagued every generation such as hurricanes, floods, fires, and famines. There is increasing unrest because of continual wars and rumors of wars, the ever threatening talk of the bomb and devastating warfare. It is difficult for the personal worker to work bravely and earnestly in the midst of such disregard for uprightness and truth.

Encouragement is needed when the personal worker becomes depressed at the eeling of failure. The lack of interest shown by the person he is teaching may ead him to feel guilty that he has failed o win a soul for Christ. Paul showed the Thessalonians that they were to teach the word. (1 Thess. 1:8.) Also, he said that we should never become weary in well oing. (Gal. 6:9.)

When the personal worker looks out over he world and sees the fields that are white nto the harvest, he may feel weak and inignificant in his undertakings for the cause of Christ. This weakness may dampen his zeal for service. Paul had to remind the Thessalonians that they needed exhortation, comfort, and orders to move on. (1 Thess. 2:11.) Let us remember that Elijah became weak and was encouraged by God. (1 Kings 9.)

In the time when we are surrounded with dangers and a powerful and warlike foe in front (Satan) who's well posted and defended in impregnable fortresses (Denominationalism, Liberalism, Modernism, Communism, Catholicism, and Antism), a personal worker may become afraid. Christ's encouraging words ought to be a source of comfort. (Matt. 10:28.) Paul informs us that it took place in Thessalonica. (1 Thess. 2:18.) That is the reason that each personal worker should be admonished to put on the armour and fight. (Eph. 6:11-18.)

When God commands us to go we often hesitate, or make excuses, or procrastinate in our duty. Many personal workers are like Moses arguing with God when they should have been talking with Pharaoh. (Ex. 3:11, 4:1-10.) Sometimes we hesitate because of overpowering numbers. We are like Israel of old, "these nations are more than I." But each of us should take note to what Paul told the Christians at Philippi. (Phil. 4:13.)

Paul commended the Thessalonians for their faith. (1 Thess. 1:8.) A personal worker should possess an increasing faith, but if their faith should waver they will need our prayers. Christ prayed for Peter that his faith fail not. (Luke 22:32.)

Some say they would be personal workers if they had the ability. Paul's encouraged the Thessalonians, "When ye received the word of God ye received it not as the word of men but the Word of God, Which effectually worketh also in you that believe." What greater encouragement is there than the confidence that God is our helper and He will work in us? Moses protested that his ability was too small, but with God's help he became the great deliverer of God's people. Too many would be workers for God bury their talents and never give God a chance to be glorified through them.

A noted psychologist was asked to list reasons why so many people failed in their efforts to be successful in life. One reason given fits also the failure of many in successfully carrying out their soul-winning program: Procrastination - putting off until tomorrow what we should have done the day before yesterday. They plan to go tomorrow.

Paul exhorted the Thessalonians to walk in the truth and to please God. (1 Thess. 4:1.) Sometimes Christians lose their love of spreading the truth. They become indifferent to lost souls. Of all things this one is the most repulsive to God. The church at Laodicea was indifferent.

Who then should be encouraged to do the personal work of the church? Every Christian! Every Christian needs the encouragement of every other Christian in this common task. Paul said to the church at Thessalonica, "For from you sounded out the word of the Lord." (1 Thess. 1:8.)

David had to encourage himself in the Lord his God. (1 Sam. 30:6.) Is it unreasonable then that we encourage our own selves? Conscientious study of God's word will afford great encouragement to the individual.

What means can be used to render encouragement? Probably the most outstanding account of one giving encouragement to others is the account of Deborah. Her encouragement caused a fearful, discouraged people to triumph victoriously. The Thessalonians were "Ensamples to all that believed in Macedonia and Achia." (1 Thess. 1:7; 2:14.) All can be good examples by displaying ardent enthusiasm, resolute determination, mutual exhortation, confidence, courage and unity.

Paul solicited the prayers of the Thessalonians "that the word of the Lord may have free course and be glorified even as it is with you." (1 Thess. 3:1.) Paul habitually prayed for his brethren. (1 Thess. 1:2.) Christ aware that each Christian Worker would need strength against the foes of Satan, prayed often for them. (Luke 22:32; John 17:9,11,15.) Let us pray without ceasing.

So let us all encourage, encourage, encourage, encourage one another, and then encourage some more.

QUESTIONS ANSWERED . . . (Cont'd.)

parables. But as I now see it there are at least four basic lessons to be had from this event of splendor:

1. God was glorifying His Son in the presence of His closest friends. (Cf. 2 Pet. 1:17,18.)

2. It was a strategy meeting (or something to that effect) on the forthcoming death, burial, and resurrection of Christ. (Cf. Luke 9:31.)

3. It shows that the physical dead are living unto God--the dead have not ceased to be. This is shown by the fact that Moses and Elias (Elijah) appeared talking with Him (Mark 9:4). Nonentities (or the annihilated) do not and cannot appear.

4. It shows that Christ is the new lawgiver. His authority supersedes that of Moses (the law) and Elijah (the prophets). We are now to hear Him (Matt. 17:5).

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THE MOST DISOBEYED COMMAND??

James Stutts, High Point, N. C.

Possibly the most ignored and consequently the most disobeyed command of Christ to his followers is Matthew 18:15-17. When this command is observed, the church of our Lord will function more smoothly and lovingly. When these scriptures are not practiced, untold misery and even division can result.

Jesus provides for us in these verses, a formula for successful problem solving among church members. Surely, of all people, we as Christians ought to get along! But, unfortunately, in every church there are those who are not happy with another (whether it be the preacher, teacher or fellow member), and because something comes between them, wholesale character assassination erupts. Let us notice the rules of conduct we are to follow when fellowship between members is torn.

1. Jesus provides a systematic method of remedying disputes. First the brother who feels offended is to make the first move! He is to not speak to another about his disagreement or offence, but he is to "Go and tell his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." But many brethren will not have the love or courage to go and talk face to face with their offender, but far too often will begin to stab him in the back around others!

2. Jesus then commands the next procedure to follow: "But if he will not hear hee, then take with thee one or two more, hat in the mouth of two or three witnesses every word may be established." This tep is also usually omitted by brethren oday, but if obeyed, many of the petty hurch problems can be stopped at this oint.

3. Jesus then provides us with the final tep: "And if he shall neglect to hear hem, tell it unto the church: but if he eglect to hear the church, let him be unto thee as an heathen man and a publican." Unfortunately, this final step is too often made the first step! But this reversal of Christ's commanded sequence can only promote division.

Brethren, when we all apply this teaching of the Master, we will discover at least two things: that most of our offences were misunderstandings which step number one dissolved, and that following this plan of Christ will promote the joy and love we must maintain to fully restore New Testament Christianity!

EDITORIALS . . . (Cont'd.)

church and denominationalism as well had thought (and "Oh how we need to learn from the denominations!"), but how long has it been since we have heard a prickling sermon on "A Way That is Right and Cannot Be Wrong"--a sermon that builds faith instead of creating doubt? I went to hear one man preach and the whole core of his lesson was that we must change our message and methods because the church is dying. And in fact, the church where he preached was dying--it was starving to death for the preaching of God's word! What he needed was to return to the old message and methods and stop whining.

The Bible enjoins, "Preach the word." This is what the world needs. And this is what all preachers need to do. When we preach the word, the results will please God, whether they be large or small; if we do not preach the word, there is no hope either for ourselves or for those to whom we preach. So let us get back to Bible preaching and leave off all the other foolishness that is being preached in the world today. Our battle cry, our watchword, as well as our practice, should be, "Preach the word." That's where the power is!

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A GROWING CHURCH

Samuel Adams, Kannapolis, N. C.

The Cottage Grove Avenue church in Greensboro, N. C. is a church that continues to grow. The Lord has abundantly blessed the efforts that have been put forth by its members.

The Cottage Grove Avenue congregation started meeting in 1954. The elders of the Wendover Avenue church (while O. P. Baird was serving as its preacher) took the lead in its establishment. It first met on the corner of Ireland and Haynes Street, and was known as the Ireland Street Church of Christ. At the time of its beginning, there were only two members, brother and sister P. K. Alexander. Brother Alexander continued as the faithful full-time minister of the church for approximately nine years. About 40 people obeyed the gospel during this time. In 1965 the church was forced to move to a new location when the City Redevelopment Commissioner gave it notification that the Ireland Street property was being taken over as a part of the city improvements. The present property was purchased and a brick veneer basement building was erected. Unfortunately brother Alexander became ill and his health declined for several months. He departed this life on June 24, 1966, but the work he started lives on.

The members of the Cottage Grove Avenue church have continued to work hard... and together to build a strong church after the New Testament order. And because of this constant work, the church was enabled to move out of the basement part of the building into its new auditorium on July 4, 1971.

The completion of the building was only by and through faith. The church did not have much money. To be exact, when work began on the auditorium, there was only $4,000 in the treasury, and the prospects of getting much outside help were nil. The members of the congregation decided to go just as far as the money would go--and that was not very far, believe me! When the four walls were up, the roof began to leak, and the money was gone. But the brethren were able to borrow $1,200 on a note for 12 months. With this we put the top on and stopped the rain from coming in. With all our resources exhausted, we finally decided to wait until we could accumulate more money and then go back to work.

Then, just at the time when we were at wit's end, one of the most wonderful things happened that one could imagine for this congregation: the bank called and said that a loan was then available for the money needed to complete the building. I was a great time in Greensboro! The men worked in the afternoons, late at night and on Saturdays. The ladies prepared food and served cold drinks. Soon the building was completed.

After the death of brother Alexander, brother Samuel Adams began work with the Cottage Grove Avenue church on Apri 2, 1967. There were 40 members at tha time; since then, 55 have obeyed the gos pel of Christ. Additional property ha been purchased to use as a parking area Transportation has been made availabl for those who do not have a way to atten services. A number who had drifted awa have been restored. And there are tw young men, Pinkney L. Butler and Willi L. Nichols, in the congregation capable preaching the gospel. Yes, Cottage Grov Avenue is a growing church, and as we g into the future we have high hopes that will continue to be "A Growing Church."

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BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: SAIGON, Vietnam - According to James Ridgeway, who has recently returned from Vietnam, the church is leaving Vietnam as Americans are leaving. Ridgeway reports that the church has consisted of mission efforts by military Christians to serve Americans there and mostly the South Vietnamese. As troop pull-outs increase, so does discouragement for the remaining Vietnamese Christians. However, Ridgeway points out the ripe opportunities for industrialists and businessmen to move to Vietnam and do mission work. The country has the marketing potential today that Japan did in 1945, according to Ridgeway. Also, it is reported that the war has ceased in most major cities and heavy population centers, permitting worry-free mission activities. Today there is one missionary in Vietnam for all the military; one missionary for the 800,000 Chinese in Saigon; yet there are no missionaries working directly with the Vietnamese.

CAPETOWN, S. Africa - Throughout the continent of Africa are teeming millions f people, the actual number unknown beause of remote villages, poor communiation facilities and inaccurate census ndexes. The church of our Lord has done ts largest amount of mission work in frica in just the last few years. Africa as become the fastest growing continent egarding the Lord's people. Hundreds of aptisms are reported every week. In ome cases, entire villages have been onverted to Christ. New congregations re being established every day, with reachers preaching in the sun, under rees, on front porches, in tents, in grass uts or buildings, on street corners, or debt-free church buildings. Baptisms ke place in shallow creeks (where one ust sit down to be immersed) in rivers, the Atlantic and Indian oceans, even in hippo wallows, but seldom in a baptistry. However, in spite of the growth experienced, there are 16 nations having no known mission work established. No work is being done in the top of the continent (along the Mediterranean Sea), where such great cities as Cairo, Alexandria, Tripoli, Algiers and Casablanca are. Even in countries where the church is active, the odds may be one Christian in a million.

NEW DELHI, India - J. C. Choate reports that according to a leading newspaper, The Statesman of Calcutta, India, American missionaries have appealed for American recognition of Bangladesh. These missionaries, numbering 21, are Baptist, which indicates that other denominational missionaries are in this newly formed country in spite of war and unrest. Choate, states that our missionary forces have long since departed West Pakistan, while denominational missionaries stood their ground in face of war, while in peaceful times, none would answer the call to this country.

ON THE HOME FRONT: DUBUQUE, La. - The wife of a gospel preacher in Dubuque is busy doing her thing for the Lord. Mrs. Jim Reynolds has combined her ability as a story teller and her Bible knowledge to teach pre-schoolers, shut-ins and other adults through the local TV station. Wanda Reynolds is the assistant children's librarian at the Dubuque Public Library, and her popularity as a storyteller led the Cable TV station to invite her to appear in her own daily program. She suggested a Bible story session which was approved by the station. She is responsible for the content of the material, is assisted by the local church and other congregations, and has had 130 area children appear with her on the program. The program is presented without charge by the station.

SPRINGFIELD, Va. - A work among those in the Fairflax County Jail, was started by a young college student, Doug

(see page 13)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: The growth at East Chestnut during the past 12 months has been remarkable. Since one year ago we are averaging nearly $100 more per week in contribution. Our membership has grown by more than 30 and we now show about 200 in our directory. Additional elders and deacons have been appointed and an aggressive Christian work program has been developed. We have on-going benevolent and missionary programs, support the Herald of Truth, send Carolina Christian into every home in the congregation. Several of our men preach quite regularly for the smaller churches in the Western part of the state. We find a constant need to enlarge and refine our Sunday Bible classes and mid-week services because of the large increase in our attendance.

J. M. Powell is our minister. He is Director of the encampment for churches of Christ held annually in June at nearby Blue Ridge Assembly. 1972 promises to be the best ever and is the 22nd consecutive encampment.

We enjoy excellent relations and support from the local newspapers, radio and TV stations: True peace, harmony, fellowship, and love prevails within the congregations and with surrounding churches of Christ. We are ever on the alert to enlarge the work of the Lord in Western North Carolina.

Visit with us whenever you are in the vicinity of Asheville. Our building is located at 127 E. Chestnut Street (Downtown) Asheville.

SOUTH CAROLINA NEWS

Belvedere

The following is a news item lifted from The North Augusta Star, N. Augusta, S. C. Thursday, March 30.

"Belvedere Church of Christ has grown in two years from 19 persons to an average attendance of 55. This dedicated group of men and women have purchased a preacher's home at 673 Hampton Circle, hired a full-time minister, purchased land and have plans ready for the erection of a church in late summer.

"Organized in February, 1970, the group meets at the old Community Center on Old Edgefield Road with Maury D Deaton as their minister. Mr. Deaton attended Northeast Mississippi Junior College and Florida School of Preaching Lakeland, Florida.

"The group is excited about the purchase of property located at the corner of Monterey Avenue and Clearwater Road. The church structure will be erected starting in the latter part of the summer or early fall.

"The Deatons have four children. Denni and Cindy attend Paul Knox Junior High Wendell attends Belvedere Elementary an Bonnie attends Lad & Lassie Kindergarten."

Greer

BILL SMITH, Reporting: Neil Inness c Rockford, Illinois will be with us June 5 11. The Lord's work in this area is looking good.

Clemson

MRS. HAROLD L. BOLT, Reporting On April 8 the Clemson church was ho for a retreat at Camp Hide-Away (th property owned by Palmetto Bible Camp The purpose of the retreat was to g closer to nature, closer to each othe and closer to God. From starting tin until goodbye time, except for time o for a wonderful dinner and a hot dog supper, the woods and mountains rang o

ith glorious songs and praise to God.
he theme for the day was "Let the Son
hine In." Speakers included Kent Brand,
hil Lavender, Carl Lancaster, and Paul
Vatson. The young people would just
urst out singing any where or any time
nd it was a joy to hear them. We all
ame away feeling closer to God and to
ach other. Brother and sisters in Christ
you were not there you missed a glor-
ous day for the Lord.

We hope to repeat the occasion very soon
nd pray that more will be there. Anyone
ho could not have enjoyed being there
is time would probably not enjoy heaven,
ven if he could get there.

The church in Clemson is daily growing
grace and love. Three have placed
embership recently and one young
lemson student was baptized. Pray for
e work at Clemson.

ROTHERHOOD NEWS
. . . (Cont'd.)

aylor, while home for the summer.
hen Doug returned to school, the work
ntinued with 10 or 12 young men and
ult men going to talk to prisoners about
rist twice per week. The results thus
r include the baptism of seven prisoners
d two wives - in just eight months.

VEST MONROE, La. - The World Radio
spel Hour has been added in three more
ates: Auburndale, Florida; Eatonton,
orgia; and Chelan, Washington. Also,
World Radio broadcast is now being
amed into the Republic of Panama.

BOSTON, Mass. - Two native North-
sterners have committed themselves to
ssion work in the Boston area. Neil
ssie and Joe Partlow have been receiv-
; training at ACC and the Brown Trail
ool of Preaching, so they and their
nilies may return to the millions in this
eat mission area. They need personal
pport, working funds and miscellaneous
ds. For further information, contact
urch of Christ, 4401 Trail Lake Dr.,
rt Worth, Texas 76109.

LASGOW, Kentucky - Toby Quinn in-
ms us of some amazing results of a
s evangelism" ministry. Quinn reminds us that Christians are to "go out" and "bring in" people to be led to Jesus. Quinn says a well organized bus ministry in Glasgow in less than six months resulted in Sunday school attendance increasing from 181 to 359; worship attendance from 265 to 453; Sunday evening from 135 to 346 and Wednesday evening from 117 to 310; and the contribution from a $700 average to a high of $1,172. An average of 45 people per bus is reported for each service. Baptisms have increased from nine in eight months to 40 in less than six months.

THE GOOD NEWS: "For as in Adam all die, even so in Christ shall all be made alive." - Paul (1 Cor. 15:22.)

SPECIAL NOTE

I plan to begin full time evangelistic work June 1. In the past few years of my preaching I have not been able to go to all the places where I have been invited due to the responsibilities of the local work. The elders have been very generous in allowing me time off for meetings; however, now I will have more time to do this kind of work. Too, I will have the opportunity to do some preaching in mission meetings, with the assistance financially of two good churches (Skillman Ave. in Dallas, Texas and North Town in McAlester, Oklahoma) and other interested brethren. I will be under the oversight of the Skillman elders in this work.

If I can assist you either in a meeting or in some mission place contact me at P. O. Box 1968, Big Spring, Texas 79720. I have some time this summer and fall of 1973. Signed: Perry B. Cotham.

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EDITORIAL BOOK VIEWS

Your Preacher, by Charles Hodge. Star Bible Publications, P. O. Box 13125, Fort Worth, Texas 76118. 93 pages. Paper $1.

In this book the author has made a touchdown, hit a home run, pitched a ringer, hit the jackpot! He has produced a little book with a big message--a book that every Christian simply must read. He talks straight from the shoulders about preachers, their weaknesses, their shortcomings, their personal problems, their feelings, their needs, their salaries, their tenure, their money problems, their pressures, their worth (he says, "You cannot pay a good preacher too much; anything you pay a bad preacher is too much), and what is expected by them and from them. Its overall impact is charming--beautifully done by a man who can tell it like it is (both to preachers and for preachers) without leaving a sour grapes effect. Absolutely nothing like it in print. It brings a groan here and there... then a laugh... then a tear. But it has something to say... and says it. We predict that when you have read it, you will want everyone else to read it too. Elders should buy it for themselves (it will help them understand the preacher) and for their preacher; preachers should purchase it for the elders and for their own benefit; churches should provide a copy for every member. It is an eye-opener.

Profitable Bible Study, by Wilbur M. Smith. Baker Book House, Grand Rapids, Mich. 49506. 166 pages. Paper $1.65.

This famous preacher and writer shares with students of the Bible (it is not written for scholars and critics but for young preachers, Bible school teachers, and others who need help in this area) the benefit of his vast knowledge and many years of experience in how to study the Bible. The five sections are headed: "Seven Great Things the Study of the Bible Will Do For Us;" "Eight Methods For Studying the Bible;" "Further Suggestions About the Manner of Our Bible Study;" "The Bible Reading Habits of Four Well-Known Americans;" and "Basic Books For The Bible Student's Library." Although we do not always agree with his selections, the final section, an annotated list of more than 100 basic books, is very valuable and could be used to great advantage in planning a small library.

Basic Christian Doctrines, ed. by Carl F. H. Henry. Baker. 302 pages. Paper $3.95.

Forty-three denominational writers write on what they consider the basic doctrines of the Christian faith. Some of the discussions of the doctrines involved we would rate good, some about average, and some are not worth the time it takes to read them. But all in all it gives a good insight into contemporary evangelical thought--a look at conservative denominationalist in their desperate plight to find some solid foundation on which to build. And as usual, along with the false concepts and doctrines, there is a lot of useful information in the book if one has the patience and disposition to weed it out.

Five Minutes With the Bible and Science by Walter Lang. Baker. 127 pages Paper $1.45.

Sixty brief but meaningful lessons o subjects most of which science and th Scriptures seem to conflict, such a "Light and the Sun," "The Length o Creation Days," "Homosexuality," "Th 'Kinds' of the Bible," etc. The author i conservative, accepting the Bible withou question. Thought provoking.

All books reviewed or mentioned i "Book Views" should be ordered fro Carolina Christian Bookstore, P. O. B 8324, Sta. A, Greenville, S. C. 29604.

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arolina
CHRISTIAN

Volume 14, No. 6, June 1972

Chester and Thelma Hunnicutt

Footprints in Cherokee See Page 5

EDITORIALS

PREACHER CHANGES

Elsewhere in this issue we are carrying an article by our good brother, Marvin F. Bryant, which tells of Terry E. Gunnells (of Kinards, S. C.) and his fine family who have taken their stand for truth. The article tells its own story. Be sure and read it. It has been our high privilege to talk with Terry and we are greatly impressed with both his ability and training. From all indications he will be a great worker in the Lord's vineyard. We commend him to all the churches in the Carolinas and suggest that he be used on weekends and in meetings, especially until he gets settled with some church. It seems to me that it would be with the church as with relatives: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) So let us see that this good man is used and cared for. And while we are commending Terry and his family to you, may we also commend the Clinton church and its able minister, Ted Rush, for their generous understanding and teaching, as well as their good example, during the final year of the Gunnells' decision. Both did a good job.

NEED A PREACHER?

The first week in May it was our delightful privilege to speak on the annual lectureship at the Memphis School of Preaching, one of a number (and one of the very best) such schools being operated by our brethren to train and develop mature men of faith to preach the unsearchable riches of Christ. This school and its faculty (under the capable direction of Roy J. Hearn) have already proven themselves, in a few years of operation, to be faithful to the old paths and the men they are sending out are well grounded in the truth. Every graduate has had two years of intense study of the Bible (and we mean the Bible itself, not the theories of men or the opinions of scholars about the Bible), and each one is usually well qualified by devotion, by faith, and by training to preach the old Jerusalem gospel anywhere and before any kind of an audience (that is, any kind of audience who loves and desires the truth). These men are taught to preach the word and leave off all the other foolishness that is now all too often paraded before the Lord's people. Several of them have a burning desire to come to the Carolinas (several former students are already here and, without an exception, are doing a marvelous work). They are all good men, the kind of men we need to plant and build strong churches, churches standing true to the word of God. We thus urge churches in need of a preacher (or a man to devote his time to personal work) to seriously consider securing a graduate from a school of preaching, and especially just now we call you attention to the one in Memphis. If yo are interested, contact Roy J. Hearn, 4400 Knight Arnold Road, Memphis, Tennessee 38118, and he will put you i touch with the available men.

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Howard Winters, Editor

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STAND FOR TRUTH

William Lloyd Garrison was one of the
rime spirits in the anti-slavery move-
ments before the Civil War. He was quite
utspoken and was always found in the
enter of the controversy. He started his
aper, the Liberator, in Boston in 1831,
hich he continued until slavery was abol-
shed. Garrison's motto, that for which
e said the Liberator would stand, was
tated by him in the following unequivocal
ords: "I will be as harsh as truth and as
ncompromising as justice. I am in earn-
st. I will not equivocate; I will not ex-
use; I will not retreat a single inch--
nd I will be heard."

Most of us would probably not agree with
ll the tactics Garrison used, but we can-
ot help but admire his stand--his stand
r what he conceived to be truth and right.
t this hour, when the church of our Lord
threatened by the anti-Scriptural forces
liberalism and materialism, when truth
downgraded and disrespected by those
high places, when the Bible is looked
on as nothing more than a human book,
hen the plea to restore the ancient order
things is debunked and thrown over-
ard, men are needed who will stand for
uth and right regardless of the cost.
here are the Christians who will adapt
arrison's motto to the greatest cause
is old world has ever known? How many
us will say, "We shall be as harsh as
uth and as uncompromising as justice.
e are in earnest. We shall not equivo-
te; we shall not excuse; we shall not re-
eat a single inch -- and we shall be
ard"?

OOK REVIEWS

ccasionally we need to clarify one of
r practices, and our policy of reviewing
oks comes up for that distinction now.
e are asked, "Why don't you review
ch and such a book?" Or, "Why don't
u review more books written by mem-
rs of the church?" Our policy has al-
ys been (and we see no good reason to
ange it) to choose only from the books
supplied us by the publishers for the purpose of review (we have departed from this policy in only three cases and one of those was a filter item). Unfortunately our brethren who are in the publishing business (whose books we would a thousand times rather promote) do not put much stock in our (or any) reviews and thus seldom submit a book for that purpose. And as long as others freely supply them, and as long as we offer this service, we feel compelled both by fairness and by policy to choose from the books on hand. Anyone or everyone may submit a book for consideration, and we will continue to choose from them the ones we consider the most practical and useful for our readers. But we simply cannot commend (or condemn) a book until we have had a chance to read and examine it (and we are not in financial position to purchase all the books that we would like to read and consider).

IDEALISM VS. REALISM

There are, without doubt, many different philosophies in the 20th century church about how the Lord's work should be done, but most of them can be placed under one of two headings, idealism and realism (as we are here defining and using the words). The idealist looks at and tries to work with things as they (in his judgment) ought to be; the realist takes things as they are and tries to make the most of them. The idealist is usually critical of all efforts because they do not produce the ideal results--critical because nothing, such as personal work, Bible classes, benevolent programs, etc., ever get the job done right because the people engaged in the programs are not what they ought to be (not ideal). They say, "If only the church, her members, and her programs were right (ideal) then we could get the job done right (ideally)." All failures are thus blamed on the workers and their shortcomings. But the idealist overlooks one simple fact; there are no ideal people or situations in the world. (It seems to us

(See page 13)

CAROLINA POEMS

Bonnie Parnell Dillon, Greenville, S. C.

"...we see through a glass, darkly..."

Are we able to explain
The creation of God's universe,
Understand the symmetry of a snowflake,
Or the birth of a baby?

Or can we comprehend love?
--Only, as with all wonders,
Marvel with awe and thank God,
The giver of every good gift.

Precious Gifts in Small Packages

Guised in playful mischief,
Within the dimples,
Laughter, and tears
Of every child,
Pleads a sensitive heart,
"Be careful with me,
Or I'll be hurt."

Tiny But Tall

Little brown-haired girl
Climbing on the playground bars,
Will your little fingers reach the next one?
Yes, with confidence.

Freckled little boy,
Fallen off the see-saw,
Will you get up?
--With a laugh and a shrug.

Sunshine curls speeding down the slide,
You'll catch yourself, won't you?
Yes, and start climbing up again.

Little athlete not yet tall enough
To reach that pass,
Will you go after the football?
--With determination.

Little ones meeting your challenges,
Teaching me to keep on
Reaching out, and getting up,
--God bless you, little friends.

Southeastern School of Evangelism

Charles Pledge, Doraville, Ga.

A new and hopefully, a very effective tool of evangelization is being readied for use in the state of Georgia and all of the southeastern part of our nation as well as other mission points. Southeastern School of Evangelism is a work of the Chestnut Drive church of Christ located in Doraville (Atlanta), Georgia. The elders here envision a complete program of training in every phase of the work of the church especially at the present in the training of gospel preachers.

With classes limited to fifteen in number in order for teachers to be able to work more closely and personally with each student, plans are being made to use the student body at least four times each year in the establishment of congregations i mission areas or else working with a ver small group of Christians in efforts t strengthen the cause of Christ in a give locality.

Four weeks are set aside each year i which the students and at least one teacher, along with other experienced preachers, will engage in a meeting in som needy area. This will not only serve t instruct and experience the students bu will also be of tremendous value to th church in different ways.

Our aim will be to go into a communi and teach as many people as possible, er roll people in a good Bible corresponden course, distribute literature and in ger eral do as much work toward convertir

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FOOTPRINTS IN CHEROKEE

Howard Winters, Duncan, S. C.

Longfellow put into beautiful words what most of us have long observed:

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

One does not have to go out of his way (or stretch his imagination one bit) to apply these words to Chester A. Hunnicutt, God's quiet and humble missionary to the Cherokee Indians. He has left his footprints all over the Carolinas (and in other places) but nowhere are they plainer or set in more solid granite than on the Indian reservation in Cherokee, North Carolina. Here his tracks will endure for both time and eternity.

It is not always easy to describe a good man and his work. B. C. Goodpasture tells of an Indian's appraisal of a certain preacher's sermon as, "Much wind! Big hunder! No rain!" We consider this an apt description of a great deal of preaching done in the modern world, but it, in no way, describes that of Chester A. Hunnicutt. In fact, the efforts of this uiet and gentle man (who himself has some warm Indian blood flowing through is veins) are the exact opposite: No wind! Little thunder! Much rain! By his we simply mean that there is no public display of pomp or pride, absolutely no lowing of his own trumpet, but in his uiet low-toned voice a great deal of powrful preaching. When one hears him, he as no sense of having passed through a torm, but rather through a calm in which ital things have been said, convincing essons learned, and eternal changes ade. When he is through, one may not e aware that he has heard a noise, but he ill know that something has been said--now that the gospel has been beautifully roclaimed. Brother Hunnicutt's preachg leaves footprints on the souls of men.

Brother Hunnicutt has spent 25 of his 48 years of preaching in the Carolinas. When he first came to South Carolina in 1939 there were only eight congregations (three full time preachers) meeting in the entire state. His salary was $25 per week for the first three years. But it did not take him long to start making tracks. In 1942 he conducted a tent meeting in Charlotte (his first) before the church in that city had constructed a building of its own. Wherever he went, his local work bore fruit. He has established three congregations (Central in Spartanburg, Tryon, and Cherokee), built three new church buildings, and helped construct three new preacher's homes.

Chester A. Hunnicutt was born in Tuscaloosa county Alabama, a state from which has come many a great man to plea for a restoration of New Testament Christianity. He attended Alabama Christian College, in Berry, Ala., Burritt College, Spencer, Tenn. (both of these schools are closed now), and graduated from David Lipscomb College in 1930. He also attended the Jacksonville Barber College of Arts in Jacksonville, Fla. He says, "I worked my way through college as a barber." In addition to his preaching duties, he has been connected with Alabama Christian College in Montgomery (for two years) and Christian Home and Bible School in Mt. Dora, Fla. (for one year). He also operated a motel in Cherokee for several years, but I do not have much information on that.

Early in life, Chester was extremely fortunate to meet and marry a lovely lady. Those who have known them for any length of time conclude that God must have made her just for him. They are almost a perfect match. She has, in her quiet and easy going manner, enriched his life and preaching. Thelma Hunnicutt is a hard worker in the Lord's vineyard, and she has been by Chester's side in every effort, but especially in Cherokee. She has helped distribute tons of clothing--brother

Hunnicutt says that on the Cherokee reservation they have distributed approximately 85 tons of both new and used clothing. She has taught many Bible classes, and has even driven the buses to carry the Indians to and from worship. Thus one could not think of the work of Chester A. Hunnicutt without thinking of his gracious God-given helpmeet. (The Hunnicutts have two sons, Richard and Samuel, who are devoted to them and both have been a great help and encouragement in the work of their godly and faithful parents. Samuel still lives with them, but Richard is married and makes his home in Florence, Ala.)

But of all the work brother Hunnicutt has done, perhaps none has been more challenging, more discouraging, or more rewarding than that among the Cherokee Indians. The Hunnicutts have given the best years of their lives to this work--a work that has been exceedingly demanding and requiring a great deal of sacrifice, and they tell us, without any question whatsoever, that it has been the hardest work of their lives. Those who know of the unbelievable amount of work that has been done, and that often not with resounding or reassuring results, can well understand why we described them (above) as leaving footprints in solid granite (a hard rock is not easy to put an imprint in). The only fuels that have kept them going are their love for truth and right, their total commitment to the cause of Christ, and their unbounded concern for these ancient and much neglected people.

The Cherokee church was started in 1959 by the Hunnicutts and they have been connected with it in some way ever since. He says, "This is primarily an Indian congregation. As far as we know the first gospel sermon was preached on the reservation in July 1959. I preached every night during that month and baptized one young Indian man." After the meeting he continued his work with the Indians and preached full time for the church (which has always met on the reservation) for seven and one half years. While thus preaching, he built the church building (a beautiful structure located on highway 19 about two miles east from the heart of town and is viewed by thousands of tourists each year) and a preacher's home. Although the church is still not self-supporting, it continues to make progress and stands as an eternal monument to the devotion of the Hunnicutts.

One of the most outstanding things about the Cherokee work has been an unusually large annual campaign, spearheaded by the Hunnicutts. Personal workers have streamed in from all parts of the nation to assist in this work, most of them spendin their vacations working among the Indians They have come from more than 18 state and as many as 150 strong. The preaching has been done by some of the bes known preachers in the brotherhood Brother Hunnicutt says (with an eye to recruit workers), "The campaign for 197 will be the first two weeks in June. Ou of town Christians are invited to assist i this work." What an interesting and challenging adventure that would be for an Christian--a vacation such as most of u have never had before. Although it is to late (by the time you read this) to go thi year, if the world stands there will other years and other campaigns.

Because of health and other reasons (h suffered a light stroke some time bac brother Hunnicutt has been forced to cu tail some of his work, but his interest the Cherokee Indians has not abated in th least. He has traveled thousands of mil in their behalf and has raised somewhe in the neighborhood of $125,000 to get t work established and to keep it going. still serves as assistant minister of t church (Earl Green is now preaching f time for the congregation), preaches on a month at Franklin, N. C., and trave widely in the interest of the Cherok church. Since the church is still not se supporting, the load of raising ab $8,000 a year from outside sources s falls on his shoulders.

There is a little story that I have hea that amuses me to no end. It is abou little boy who had his dog hitched to

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PREACHER CHANGES

Marvin F. Bryant, Mobile, Ala.

The Terry Gunnells Family

Terry E. Gunnells, a minister in the conservative Christian Church has given up the instrument and is now officially a part of the churches of Christ.

Brother Gunnells, age 33, is a native of Barnswell, S. C. He is a graduate of Atlanta Christian College, class of 1963, and he has preached for twelve years in Georgia, Virginia and South Carolina. He is married to Emma Jean Black Gunnells and they have five children ranging in age rom two to twelve.

Terry has had a lifelong exposure with he church of Christ. He said that some f it had been most convincing and enouraging, but some of it had been negaive and discouraging. Brother Gunnells aid that there had been so many good eople who had been a strong influence in is life and, therefore, responsible for his final decision, that he was afraid to mention the name of any lest he forget ome. He did especially mention the trong influence of his grandfather, who s a faithful Christian in Barnswell, S. C. his grandfather supported Terry in his ollege education, as he did another grandson, Harold Peacock, now the gospel preacher at Williston, S. C. Further, brother Gunnells mentioned Jimmy orris, who was once a gospel preacher Barnswell, and who is now in Nashville, Tennessee.

In recent times the church of Christ in Clinton, S. C. and its minister, Ted Rush, have been a wonderful influence on Terry, Emma Jean and their children. When the Gunnells moved to Clinton, about a year and a half ago, Terry was, due to an illness, unable to preach and they attended all of the services of the church of Christ in that city. For more than a year now, he has been preaching Sunday morning and Sunday night in two nearby cities, but he and his family have continued to visit the Wednesday night service of the church of Christ.

On April 25, late in the evening, brother Howard Winters, minister of the church in Duncan, S. C., called me after he and Ted Rush had had a visit with brother Gunnells. Brother Winters said that Terry was a man with great ability and dedication and almost ready to move to us. However, he said that they needed my help and for me to come as quickly as possible. He further stated that he had told Terry about me and that he was going to ask me to call him. After three or four telephone visits I went over on Thursday, May 4, and before midnight Terry and Emma Jean made the decision to give up instrumental music and move to us. Terry wants to work in an apprenticeship under good elders and a considerate minister. He eventually would like to go back to the Carolinas where he is so well adapted. Terry is available to go on weekends to speak where there might be an interest in him. He may be contacted at Route 2, Box 155-B, Kinards, South Carolina 29355. Telephone number (803) 697-6226.

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Southeastern Children's Home News

Present Situation And Future Plans

The Southeastern Children's Home presently has one cottage in operation in Sumter, S. C., in which are three foster children. We have room in this cottage for one additional child, a boy. Interested brethren throughout the Carolinas are asked to be on the lookout for a boy who needs a home. If you know of such a child, please contact Mr. Hugh L. Palmer, 75 Nash Street, Sumter, S. C. 29150. We are interested in filling this first house at the earliest possible time. In this way we will be of service to more children. We know it will be only a matter of time until this first cottage is completely filled.

The Southeastern Children's Home owns enough land to accomodate two additional houses. This land is entirely paid for. We want to move ahead with the building of a second cottage as soon as is practical. To this end we solicit your contributions. As of March 31, 1972, the Home had a bank balance of $5,900. The Board of Directors at the last meeting on March 18, 1972, indicated that they would seriously consider beginning the second cottage when the bank balance reached $10,000. The more that can be paid down, the less the loan for construction will be, and the less interest that will be required. From the very first of this work, we have moved on the basis of sound financing. It is our purpose to advance as rapidly as is reasonable, while not over-extending ourselves financially. Perhaps you would like to make a donation for the construction of the second cottage. In any event, all donations are needed, either for current operations or for future expansion. You may address them to us at: 75 Nash St. Sumter, S. C. 29150. We remind individuals that all contributions are tax deductible.

One excellent way for individuals to remember the Home is by listing the Home in their wills and as beneficiary of insurance policies. When your time to depart this world comes, you can leave behind funds devoted to the care of homeless children. Many children's homes among us have been greatly benefited in this way. We simply suggest this for the consideration of any who might be interested in this means of contributing to the Home.

Steps are now being taken to secure a charter of incorporation in North Carolina. An attorney has been secured to handle the legal matters for the securing of the charter. This is a first step toward the eventual building of cottages in North Carolina.

As a long-range plan, it is hoped that we can develop a staff of sufficient experience and academic training to enable us to place children in private homes. We also have in mind reaching the point at which we are able to handle adoptions. Such an opera tion involves qualified social workers wit considerable experience. However, ou brethren in other states do this work, an we are convinced that it can also be don in the Carolinas. Of course, a key to being able to do this is sufficient support a financial type to pay this staff of soci workers and assistants. The more fund the more work can be done.

We are happy to report that our thre children have been very healthy throug the winter months. We thank God fo this, and pray that his blessings will con tinue to be upon the children in this re gard. The houseparents, brother a sister Warren Gregory, have done an e cellent job with the children, in their ca and keeping.

All of us connected with the Home a grateful for your interest and support, f your prayers and good will. We shall ev conduct this work in a way that will co tinue to commend itself to you.

CAROLINA CHRISTIAN

Carolina Christian is published for t benefit of the cause of Christ in the Ca olinas. Keep your subscription renewe Subscribe for a friend. Only $2.50.

BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: ADELAIDE, South Australia - Campaign director Ivan Stewart reports 56 baptisms and four restorations during a campaign held here last March 2-27. 64 workers from the U. S. joined the local membership in a concentrated effort involving home Bible studies, Open Bible study and newspaper ads. Now the church has a doubled membership and is planning to purchase property on which to build a meeting house. To provide more congregations information about the campaigns, a new 30-minute movie called "The Campaign for Christ Story," narrated by Virgil Trout is now ready.

MACAU, China - The work in this free port city of the People's Republic of China is young and difficult. However, after a year, a member of one of the Hong Kong congregations who moved to Macau to work, has reached Dr. Paul Lau with the truth. Dr. Lau was baptized March 11, 1972 and is a well known physician in this communist land.

CAMEROON, W. Africa - With recent government recognition and the granting of resident visas to missionary evangelists, the work in and around the city of Kumba is flourishing. The Cameroon Christian Bible College, a full-time preacher training school, is now the result of official government recognition. A health center is planned in the village of Etam, about 10 miles from Kumba, which will serve as a compound for missionary houses and permanent buildings for the Bible College. Area congregations provide food and other necessities to help support preacher students.

FRANCE - Glynn and Ann Langston are to have begun work in France at this time. Brother Richard Andrejewski recommended brother Langston for the work of following-up contacts made through World Radio France. Assisted by his wife Ann, Glynn will travel throughout France, personally visiting and studying with some of the 900-1000 contacts made by World Radio in the last two years. Glynn speaks French, German, Russian, Spanish as well as English. He graduated in 1967 magna cum laude from the Houston Public Schools; he made the Dean's list at Southwestern University, being named to Who's Who in American Colleges and Universities; he graduated cum laude in 1971 with a History and Public Speaking degree. Incidentally, this young evangelist is blind.

ON THE HOME FRONT: ATLANTA, Ga. - The Druid Hills elders are planning a one-hour national prime-time television program for February 1973. This program will have the potential of reaching 55 million people, costing about $250,000. Mail response is expected to be about 250,000 letters.

FALLS CHURCH, Va. - The radio broadcasts are off to a good start this year with more than 1,000 responses in the first 10 weeks. The church broadcasts a total of 18 hours each week on several stations and is planning time on additional stations.

LUBBOCK, Tex. - The Sunset church here is planning to open a school of preaching in Lagos, Nigeria, W. Africa by January 1973.

SWAINSBORO, Ga. - James R. Rogers, a Baptist minister was baptized March 25 after having studied with preachers, Albert Hill of Florence, Ala. and Harold Clark of Swainsboro. Brother Rogers is 37 years of age, a graduate of Clear Creek Baptist Bible College, is married, and the father of six. He is interested in becoming an associate minister for about a year in order to become thoroughly integrated into the work of Christ. His address is 608 Moring St. Swainsboro, Ga.

JASPER, Ala. - Alan T. Cloyd, 26 has

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Lumberton

ROLAND ADAMS, Reporting: 90 were present for our Bible Quiz and fellowship, April 14. Six congregations were represented: Lumberton, South Lumberton, Whiteville, Jacksonville all in North Carolina; Dillon and Florence in South Carolina. All seem to enjoy this program. The quiz was fashioned after some of the TV quiz programs, and electronic equipment was used. This program will be held at 1807 E. 7th Street in Lumberton every other month. The next program will be June 9. The idea is for the Lumberton church to furnish the place and the sponsorship will rotate between the participating congregations. Whiteville sponsored the first one; Dillon and Florence will sponsor the next one. Whiteville was the champion in the first quiz.

Brevard

ANDY MARTIN, Reporting: On June 26, the Lord willing, a dream of almost every preacher will come true for Jim Davis. He is planning to follow the missionary journey of Paul in company with some other brethren, and Ira North, Tour Host. The Church in Brevard is helping with what would otherwise be a prohibitive cost, and would be happy to receive any gift from readers of Carolina Christian.

Asheville-East Chestnut

HENRY L. FUHRY, Reporting: The church at East Chestnut on May 7 concluded a five day series of lectures on "The Bible and Mental Health." Dr. Robert Rigdon, professor of psychology and counseling at Western Carolina University and minister of the Sylva church conducted these lectures. This was one of the finest meetings that this writer has ever attended. Brother Rigdon presented lessons on this subject that every Christian should be privileged to hear. He is surely an outstanding man in his chosen field of Christianity and teaching. Attendance was excellent throughout with many visitors at each service. Most of our visitors came back night after night. We averaged 160 for the six lectures. We hope to get brother Rigdon back again this fall for a similar type of teaching. A large number of visitors from other religious bodies were present as well as leaders in the community. This indicates movement of East Chestnut into areas where the gospel can be spread and taught with effectiveness.

The church at East Chestnut continues to grow beyond expectations. Through the good leadership of our elders and brother J. M. Powell, our minister, we grow from week to week in numbers, contribution, interest, participation, and fellowship. We are now beginning to be influentially felt in Asheville and the surrounding area.

Lord willing I shall retire from my position as Chief, Medical Administratio with the VA Hospital, Oteen, N. C. o May 31, 1972. I will then be available t help out by conducting Sunday Services o short meetings for congregations needin me. I am on the board of directors fo the Blue Ridge Encampment of churche of Christ, a deacon for East Chestnut, an publicity director for the encampment a well as East Chestnut. I have preache for the local congregation and most othe congregations of our Lord in reasonabl commuting distance from Asheville. M address is 402 Reger Ave., Sherwoo Forest, Swannanoa, N. C. 28778. Tele phone No. 704-298-3243.

FROM THE BULLETINS

South Main, Winston-Salem

WHISPERING DURING SERVICES. I had occasion to visit the services of another congregation recently. I arrived late because I had preached at 6:00 p.m. and could not get there earlier. I took a seat near the rear of the auditorium, unfortunately, just in front of two high school girls. I could hear them whispering during the song that preceded the sermon. This I thought about a little, but did not become excited.

As the minister spoke, I was constantly annoyed by the whispering that came from behind me. Even though I tried very hard to hear what the preacher was saying, the continual disturbance by these two girls let me get little (if anything) from the sermon. It was like trying to listen to a radio station and having interference from another station. Reception is impossible through interference. It was like trying to hear the weather report on the news over TV when the children are yelling, laughing and playing.

These two young girls sang the song of invitation with as much fervor as any of the other worshippers present. I thought about speaking to them, but being a stranger in their service, I simply left. I could not but reflect that they did not know if I were a Christian or not, nor did they care whether I heard the sermon or not. They had no interest in the preacher's sermon and through their muffled conversation killed the lesson for me and others who sat near them. I kept wondering why their parents did not check on them and stop their talking.

To those of you who whisper in church services, I appeal - either wait until services are ended, get your conversations over before they begin, or stay home. I surely encourage everyone to attend every service, but if your actions will disturb others who want to worship, you would be wasting your time and bothering them if you attend. I saw a little poster in the lobby of a church house one time that went like this: "If you must whisper, whisper a prayer." I like that idea and encourage its practice. "Let everything be done decently and in order." (1 Cor. 14:40.)

Cape Fear, Fayetteville

Like our own troubled times, the day of Solomon was cursed by strong drink. The book of Proverbs bulges with admonitions against drunkenness. For instances, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:29-32.)

The writer of Proverbs paints the plight of drinking in vivid terms. By picturing the unhappy condition of the inebriate, the Lord seeks to provide the incentive for leaving liquor alone. The way to avoid the evil consequences of drinking too much is not to drink at all!

Experts tell us that ninety-nine out of a hundred alcoholics began as social drinkers; and they also tell us that this year, in fact, every year, here in the United States approximately half a million people who have begun as social drinkers will cross over the line and become alcoholics. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.)

B. G. Langston

PREACHER NEEDED

Medium size congregation (165) in need of minister for full time work. Challenging opportunity to work with a young congregation adjacent to large military installation. Helen Street Church of Christ, Box 5744, Fayetteville, N. C. 28303.

Hillsville, Va.

FRED EATON, Reporting: Round Knob church: The work here continues to progress in a satisfactory manner, yet with a realization that much more progress can be realized if we will but redouble our efforts. I am in my fourth year here and I have seen a great improvement in the Lord's work. I am sure that there will be much more work done in the coming years. Two were baptized on Wednesday night April 26, and we are highly optomistic that others will emulate the example of these two in the near future. A new congregation has been established in Marion-Atkins, Virginia with brother Alvin Barry, formerly of West Jefferson, N. C. as their regular preacher. Our April meeting was conducted by A. Lowell Altizer, and meetings to follow are in this order: Adrian Maynard, August 1972, David Pharr, spring 1973, Ronnie Ulrey, fall 1973, and Clarence Lavender, spring 1974.

BROTHERHOOD NEWS . . . (Cont'd.)

come out of the conservative Christian church after studying with Bill Mead of Elizabeth City, N. C. and Marvin F. Bryant of Mobile, Ala. Alan, Molly and baby moved to Jasper April 4 to become associate minister with Gus Nichols.

ON THE CAMPUS: SEARCY, Ark. - Harding College has become the first school to win the Emory University Intercollegiate Business Game twice - once in 1969 now in 1972....ABILENE, Tex. - Abilene Christian College's A Capella Chorus is providing a free service of singing and recording theme songs for church radio programs, according to Dr. Jack Boyd director. "There will be no charge for this service other than the $2 for the actual tape." explained Dr. Boyd. For further details write Dr. Boyd at ACC Station, Box 8274, Abilene, Texas 79601 ....HENDERSON, Tenn. - Freed-Hardeman College is accepting applications for faculty employment for its four-year program under development at this time. Applications for women's physical education and social work are needed at this time.

THE "GOOD NEWS": "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." - Jesus (Matt. 6:33.)

FOOTPRINTS IN CHEROKEE, (Cont'd.)

lawnmower. He barked at a man who was walking down the street, and the little boy apologized in these words: "Don't mind him none, Mister, he's just barking to keep from working." Again, this story is the exact opposite of Chester A. Hunnicutt: with him there is very little barking but a great deal of working. It is the kind of devotion that he has displayed that has made the church of the Lord in the Carolinas what it is today. May we see more of his kind.

IN STOCK

The following books are in stock in our bookstore, ready for immediate shipment:

Have Atheists Proved There Is No God, by Thomas B. Warren.....	$4.95
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Commentary On Revelation, Foy E. Wallace, Jr.	$5.00
Gospel For Today, Wallace	$6.50
Freed-Hardeman Lectures, 1970, 71, and 72, each	$5.95
Life In The Son, Robert Shank....	$4.95

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EDITORIALS . . . (Cont'd.)

that we have met enough idealists to change the world themselves if their theory was right.) Thus we are brought back to realism--facing the situations as they are (rather than the way they ought to be) and doing what can be done to remedy them. We believe this is what the Great Commission enjoins. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Note that He did not demand results by saying that if you preach the gospel in the proper way then all the world will believe (thus putting the blame for failure to believe and obey the gospel on the one who preaches it). He charged His disciples to preach. When they discharged this responsibility, then Jesus put the blame for failure on the ones who hear the truth but refuse to follow it. We conclude then that our job is to faithfully preach the word, leaving the results in the hands of God where they belong. Idealism says that if the proper person sows the proper seed n a proper situation it must bear the proper fruit; realism says (with the parable of the soils or sower as his foundaion, Luke 8) that when the proper person sows the proper seed in any situation (for here are no ideal situations) the results depend on the kind of soil (heart) the seed alls into. When the truth is properly aught, the responsibility then falls on the ne who hears it. No one has ever eached the ideal. Even Jesus Himself id not reach everyone He tried to teach; n fact, he succeeded in only a very small ercentage of the cases. Was He (or His method of teaching) at fault because the world rejected Him? Idealism (in priniple) says yes; realism says no.

OUTHEASTERN SCHOOL . . . (Cont'd.)

eople and building up the church as we an during the course of a week. Our deire is not to see how many studies we an arrange to be conducted (or ignored) at a later date but to do what we can while we are there.

We will be working to establish new congregations only when there will be someone left behind to carry on the work started. We desire to work in conjunction with congregations planning to establish new works. We will be working with established works only if those works are very small and are laboring under adverse circumstances.

Preference will be given to work in the Carolinas, Virginia, South Mississippi and especially Georgia but consideration will be given to any part of the nation. We already have requests from Michigan and Virginia. Congregations interested should write at the earliest time possible relating pertinent details.

We are most interested in efforts characterized by thorough planning made well in advance. We will give preference to places where the working group will be small. Ours will be a closely supervised, well disciplined and hard working group. We plan to have at least one experienced preacher or teacher for every four students. We will not be interested in joining large and loosely knit groups at any time.

For further information about this or any phase of our work write to: Southeastern School of Evangelism, 3545 Chestnut Drive, Doraville, Ga. 30340.

(Editor's Note: We have talked to brother Charles Pledge, the Director of this new school of preaching and we are greatly impressed by their plans. In addition to the plan revealed here, both the school and the students wish to work with churches in planning and planting new congregations in the Carolinas. Contact the school.)

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EDITORIAL BOOK VIEWS

Exposition of Isaiah, Vol II, by H. C. Leupold. Baker Book House, Grand Rapids, Mich. 49506. 379 pages. Cloth $7.95.

This second volume of Leupold's commentary of Isaiah covers chapters 40-66. Although it is a well written verse by verse commentary, along with instructive notes, offering a mildly conservative approach, following an excellent outline, and strong on the ridiculousness of idolatry, I fail to see that it merits a place alongside some of the older as well as some of the contemporary works on Isaiah. Others may be able to see values in it that I have missed.

Speaker's Source Book for Talks to Teens. Louis O. Caldwell. Baker. 149 pages. Paper $1.95.

A delightful book of 647 sparkling "Anecdotes, quotations, poems, illustrations, proverbs, statistics and facts that will provide spice for talks to teens," for church bulletins, for devotions, for sermons, and for all other occasions where a speech is called for. It is the best of its kind I have seen (I wish I had gotten it earlier in my preaching and writing). It is a must for teachers of teens and every church library should have at least one copy available at all times.

The Early Earth, by John C. Whitcomb, Jr. Baker. 144 pages. Paper $1.50.

Here is a powerful and scholarly defense of the Biblical (and a recent) account of creation by one of the co-authors of The Genesis Flood. Its five chapters deal with "The Nature of Biblical Creation," "The Creation of the Universe," "The Creation of Plants and Animals," "The Creation of Mankind," and "Was the Earth Once a Chaos?" If you have had a problem trying to harmonize the supposed age of the earth with the Bible account (and who has not?), you will be glad you found this book. It hits the nail right on the head.

Millennial Studies, by George L. Murray. Baker. 203 pages. Paper $2.95.

First published in 1948, this is the fourth printing of a challenging (and surprisingly useful) study of millennial theories, refuting especially the dispensational views widely held among denominationalists and set forth in the Scofield Reference Bible. Although it is not in the same class with the works of Foy E. Wallace, Jr. and R. L. Whiteside (works most of us are acquainted with), it successfully rips apart all such theories and lays them bare as human assumptions foreign to anything taught in the Scriptures. It is especially strong on the history of premillennialism and has some very forceful arguments that we have not seen presented before. You will not regret buying it.

Masters of Deception, by F. W. Thomas. Baker. 162 pages. Paper $2.45.

Here is an author (the publishers call him a "layman from Vancouver, British Columbia") who pulls no punches in his exposure of the false claims of the so-called Jehovah's Witnesses. He rips into their doctrines like a whirlwind and leaves them in total and utter destruction. His language is forthright (sometimes almost crude), showing his utter contempt for the arrogant way the Jehovah's Witnesses disregard the plain teaching of the word of God. Although he himself is guilty in a few places of handling recklessly the Scriptures, for the most part, he makes a logical, Scriptural, and effective refutation of the basic false doctrines of this cult. Everyone who is bothered with them (or expects to be in the future--and who doesn't?) should have and master the contents of this book.

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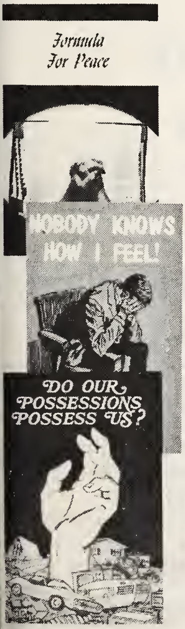

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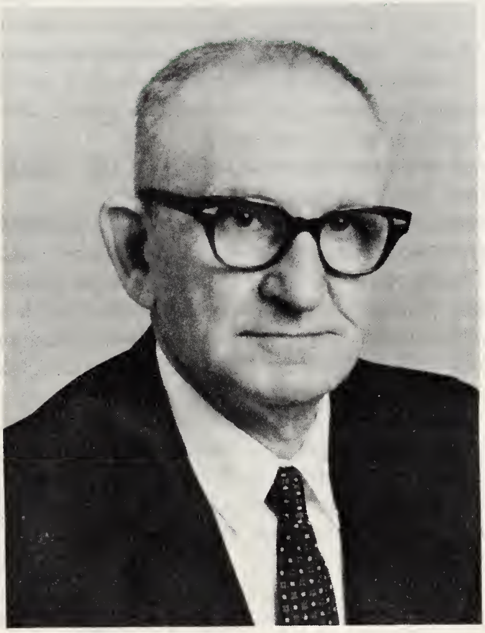

Tom Flatt - Faithful Worker

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EDITORIALS

MORE PREACHERS CHANGE

Last month we carried an article informing our readers of the fact that Terry Gunnells and his fine family had left the conservative Christian Church and had taken their stand for truth and right--for the Bible as the only authority in religious matters. Terry has already proven himself to be a man of unusual ability and devotion, and he is hard at work to win others for Christ. We are therefore extremely happy to announce that he has been instrumental (along with the help of brother Marvin F. Bryant) in leading two other preachers to embrace the principles of a complete restoration of the ancient order of things. On Monday night June 19, at Clinton, S. C., Terry baptized Bob Barnhill, a Nazarene preacher of great promise. Bob is already making plans to enter the School of Preaching at West Monroe, La. On the same weekend, Jerry Hurt (from Charleston, S. C.) renounced the conservative Christian Church--he and his family flew up to Virginia and made their desires known during a meeting in which brother Bryant was doing the preaching. Terry having arranged the meeting between Jerry and Marvin. Terry is also eager to go to work for the Lord. Thank God for His great blessings! Take heart brethren, His truth is marching on! (More details will be given on both men later.)

BLUE RIDGE

Again this year (as it is every year) the Blue Ridge Encampment, under the direction of the scholarly and much loved J. M. Powell of Asheville, N. C., was an extraordinary experience. Although the rain came down in torrents (the outskirts of hurricane Agnes) for at least half the encampment period, it did not dampen the spirit, the enthusiasm, the fellowship, or the enjoyment of the more than 700 Christians who had gathered there from all over the nation. Since it did rain much of the time, the lectures were attended by almost everyone and the lecturers (some of God's greatest servants) were at their very best. As excitement built and emotions welled, brother Powell expressed our feelings well at the close of one of the lessons when he exclaimed, "All this and heaven too!" There was only one disappointing feature: very few Carolina Christians were there. More of us need to take advantage of this tremendous encampment. No place in the world could offer more as a family vacation. May we urge you to be there next year during the last full week in June (this is the standard annual date). Make reservations now by writing to brother Powell at 127 E. Chestnut St., Asheville, N. C. 28801.

MESS THE MEETING

Sometimes a typographical error can teach profound truths. We think this is true of one in a recent bulletin from the South Stokes church in King, N. C. where Robert Goff is the preacher and doing a splendid work. A short item in it offers

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ongratulations to one of the families
ere upon winning a week's trip to the
aribbean. It concludes by saying that the
mily "left yesterday and will be gone a
eek. We are sorry they will mess the
eeting but we rejoice with them over
inning the trip." Now we know that the
ord "mess" is a typographical error (it
ould be "miss") but it struck us as a
od description of what often actually
ppens (and this is in no way intended to
flect on the family here mentioned). We
o often plan a meeting, spend a good sum
lvertising it, invite others to come, se-
ct a preacher and (usually) pay him well,
st to have it fail because the members
ve too many other places to go and too
any other things to do to attend it. They
ess the meeting. We have seen it hap-
n many times. So the next time you are
mpted to be away during a meeting (or
y assembly of the church) remember
is little typographical error: when you
iss the meeting you really mess it!

BARGAIN INDEED!

verybody is (or should be) looking for
bargain, but there are not many to be
und these days, especially for churches.
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tt informs us that it is still in full op-
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BIBLE PREACHING

For ten years after I came out of denominationalism I made the boast, "Let me hear a man preach for just one minute and I will tell you whether he is a gospel preacher or a denominationalist." The criterion I used to make this determination was the use each made of the Scriptures--one used the book, chapter, and verse method to tell people what the Bible says while the other used a textual approach to try to explain and apply what the Scriptures say (and their explanations and applications were always different from what the Bible plainly stated; otherwise they would have gladly used what the Bible said). There was a great difference in the two. But the distinction is now fading away. Brethren (mostly the Ph-D's who insist that everybody must recognize their "scholarship" and accept their interpretation or else be classed among the ignorant and deceived) now tell us that to quote more than one or two Scriptures is to put on a performance rather than to meet the needs of the people. According to them, what the lost of the world need is not what the Scriptures say but the explanations and applications of the Scriptures as determined by "scholarship." A "thus saith the great scholar" (namely, the speaker) is the source of power for this modern gospel. What the Bible says does not fill the needs of modern man--he needs the scholar's interpretation.

But, the fact is, Bible preaching is still preaching the Bible, not man's application and interpretation of it. Paul's charge, "preach the word," is still in effect (2 Tim. 4:2). The gospel of Christ is the power of God to save (Rom. 1:16) and that which the lost world needs. That and nothing more. And so preachers we urge you to "preach the word"--fill your sermons with that which God has said rather than that which some "scholar" (even if that scholar happens to be yourself) has postulated. The gospel (not man's explanations thereof) is God's power to save.

THEY'RE AT IT AGAIN

We never cease to be amazed with the efforts of a certain class of people to connect or see religious significance in everything strange, unusual, or mysterious. Although they make high claims of being followers of the Lord, they never seek His will where it can be found. The word of God is plain and simple, and it is His only revelation of His will to man. Thus if one wishes to know God's will, it is a very simple matter for him to find it: he can just turn to the Bible, and there it is! But men in general are not satisfied with this--it is simply not mysterious enough. They therefore turn to strange sights--a light in the sky, a dream, a night vision, or some phenomenon of nature. This makes them feel that God is special to them (and that they are special to God) because He has shown them something that others cannot see...or understand. The stranger the incident the more special it becomes.

Just as far back as I can recall one of the popular items this class has used is a supposed picture (I suspect touched up to make it appear more real) of Christ (?) in the clouds. Many such pictures have made their rounds over the years, but all that I have seen have had one thing in common: a formation in the clouds that depicts Christ dressed in a long white robe with his hands outstretched (as the artist conceived of Him) in the great invitation. In the May (1972) issue of a production called The Jesus Paper there are two such pictures, one supposedly taken over Alabama in 1971 and the other over Jerusalem early this year. Both have all the elements necessary to satisfy the mystery-seekers, and it is truly amazing how many things they can see in these pictures. (Who of us have not played games watching formations in the clouds of dogs and dragons. But who ever argued that they had seen old Rover in the clouds; therefore the world is going to the dogs?) Bruce Jackson, the publisher of The Jesus Paper, says: "When we compared the two snapshots an instant round of praise went up from us, and with tears and upraised hands we acknowledged that Jesus Christ, Lord of all, is coming back very soon." Well, now, how do you like that for a divine manifestation? A formation in the clouds (?) "proves" that Jesus is coming again very soon! And to think that me turn away from the divine word of God t accept such follies. Their actions are indeed, a deep mystery -- mysteriou enough to cause one to search for religiou significance in them!

SEEING SOULS

All of us need desperately to become more soul conscious. We need to get into the habit of seeing souls instead o bodies. Every person we meet is an eternal soul--a soul that will live forever i one of two destinies. Thus we should no see rich or poor people, learned or illiterate people, black or white people tall or short people, good or bad people but souls--lost souls or saved souls. I view of eternity what difference does man's financial status, his social standing, or the color of his skin make? Non whatsoever! The soul is the importa thing. We need, therefore, to becom more soul conscious (see every perso as a soul). If we can do this, our respect for the dignity of all men wi rise to a new level and our concer for the salvation of all will be vital enhanced.

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Is The Restoration Plea Valid?

Talmadge, Solomon, Greensboro, N. C.

In order to determine whether a plea is valid today, we must first define and understand that plea. The Restoration plea is the appeal, prayer, and attempt of every sincere Christian to return to the first century religion of Jesus the Christ. This may not be what we think it is, nor what we would like it to be, but what Christ really taught. This plea is based upon the idea that the church which existed in the first century was a God-ordained standard of what the church should be in all ages. It exists on the belief that the church today can be restored by simply following the New Testament pattern as our only rule of faith and practice. The real aim is to get back to the Bible in all hings by leaving all human creeds, doctrines, names, organizations, and practices not found in the Bible. It is the dedication to the belief and teaching that the gospel of Christ and not the church is God's only power unto salvation. This lea is a search for the path that will lead s back to the New Testament pattern for he church which Christ established in the rst century. The precepts and promises hen should be the same for Christians to-ay. Yes, the restoration plea is valid today; not because it is the plea of the hurch but the plea of Christ. Nobody has ever improved on God's plans. When he ave them He gave them in perfection. ur goals in restoring New Testament hristianity must be based on God's andard and not on opinions or preconeived ideas. It is not necessarily what ampbell, Stone, or Johnson taught, but hat Christ taught. Improvements can be ade in our plea if we are willing to beeve in the basic principles of this moveent. However, it is easy to lose sight what restoration really demands. It is ore than reformation or merely rebuildg what is already in existence. It inlves not only the doctrinal framework of the church but the attitudes of the Christ as well. Unity was a basic characteristic of the prayer of Christ in John 17 and is well illustrated by Paul in 1 Corinthians 1:10ff and Ephesians 4.

The church today could never be a denomination among denominations. So we must present the church as well as the restoration plea in light of the Scriptures. Only a "thus saith the Lord" is valid in matters of faith. In matters of opinion, there is always liberty in Christ.

Finally, restoration can never be accomplished without love. This is the attitude of Christ in John 13:16, "and by this shall ye know that ye are my disciples, if ye love one another." The validity of this plea as well as the love to motivate it was evident in the lives and preaching of James O'Kelly, Elias Smith, Abner Jones, Thomas Campbell and son, Alexander, and Walter Scott. Other men who followed, including B. W. Johnson, J. W. McGarvey, and David Lipscomb, expressed the same plea. The power of this plea was not found in apostolic succession but in the dedication of these men to preach the pure gospel of Christ. Only when opinions are enforced do divisions result. Today, the power of this plea can be seen in the lives of those who daily leave the sectarian world, renouncing denominationalism and are added to the Lord's church.

If we believe that in the original manuscripts of the Bible, the Holy Spirit said exactly what he intended to say, then the restoration plea is very valid. The Bible is God's revelation to man and we must be in harmony with the Word of God in order to be pleasing to Him. (Cf. Heb. 2:1.)

Roman Catholicism and Protestanism have failed because they have not sincerely sought the truth. Pure New Testament Christianity can never fail, and this includes the restoration plea of speaking as the oracles of God (1 Pet. 4:11). Yes, the

(See page 6)

The Church At Philippi

Keith Tripp, Fairfield, N. C.

The word "great" is a much over used word in our society today and because of this, to some, it has cheapened its meaning. The dictionary lists: "important, remarkable, noble, and excellent" as definitions of great. Certainly these all could well apply to the Lord's church at Philippi. in the days of the New Testament. But what made it a great church? Will the same ingredients make a church great today? These are the questions for which we seek answers in this study.

First, we would suggest that the church at Philippi had a great beginning, as is recorded in Acts 16. Paul was a man who went where the people were and preached nothing but God's word. Today no congregation no matter what its material or outward strength can be truly great unless it is founded upon the solid rock of Christ and his Word, and is willing to go where the people are to teach them of the Saviour.

The Scriptures also tell us that the church there had elders and deacons (Phil. 1:1). Since inspired men acknowledged that there were elders and deacons there, I assume this means they were qualified in God's eyes as well as man's. It is well known that no effort will be any greater than its leaders. When one notes the qualifications for elders and deacons (1 Tim. 3) it is easy to see why such men would be good leaders. Today, congregations with scripturally qualified leaders will be excellent in God's cause.

We would further suggest that the family of God in that city was deeply involved in great works. They were a compassionate and loving people (Phil. 2:24-30; 4:10), concerned not only about themselves and those near by, but others in far away places that they would perhaps never meet in this life. This is wonderfully demonstrated in their support of preaching the Gospel in other places. Great congregations today are not selfish or self centered, but are following this noble example of Philippi.

Perhaps the greatest thing about th saints at Philippi was their destination "For our conversation is in heaven; fro whence also we look for the Saviour, th Lord Jesus Christ: Who shall change ou vile body, that it may be fashioned lik unto his glorious body, according to th working whereby he is able even to subdu all things unto himself." (Phil. 3:20, 21 Faithful saints today have the same remarkable destination.

When we think of the mighty church Philippi in the days of Paul we are grieve to realize that today there is no congregation of the Lord's people in that city. Th reason for this tragedy is seen in the pa able of the tares (Matt. 13:23), whe Jesus said, "while men slept, his enem came and sowed tares." This is wh happened at Philippi; someone went sleep and the devil led them away in error.

Certainly this should be a warning each individual and congregation of t danger of going to sleep in our job standing for truth and guarding agair error. If we go to sleep, even for a lit while, congregations today, even gre ones, will not be loyal to the Lord in t next generation. Let each of us strive be as strong as the church at Philippi w before she went to sleep so that we m have that eternal peace in Christ whi only a faithful child of God can either kn or hope for.

Restoration Plea... (Con't)

restoration plea is valid, and we must fail our God, our Saviour, nor those are lost and need to hear this plea.

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The Jesus Paper

Ward Jones, Chester, S. C.

There is a paper now available about which every mature member of the church would do well to be informed. It is THE JESUS PAPER, published by a group with an address in Washington, D. C.

This paper is a product of the "Jesus Movement," or "Jesus Revolution," the advocates of which are known as "Jesus People," or "Jesus Freaks," The movement is about six years old and seems to be a result of the present day turn toward liberal and modernistic theology.

The peper is definitely no less than a medium for false doctrine, and should be recognized as such. There are a number of examples which can be taken from the May issue of the paper which should suffice as proof of its stand for false doctrine.

1. It upholds Billy Graham.
2. It contains a "Bible Study," which teaches that one is saved at the point of faith.
3. It makes the claim that miracles are still possible. (From page 14, "Pat Boone was given the boot from his church, ...because he was having some New Testament experiences that his own denomination says can't happen these days. But they are happening, all over the place.")
4. It condones women preachers.
5. It assumes that God has yet to "get" himself a people of his own.
6. It lists four "steps" to "new life," and then suggests a prayer for one to pray in order to obtain that new life, but in so doing advocates the faith-only doctrine, and fails to mention baptism.
7. It condones mechanical instruments of music in worship, and even states, "I just know that if Jesus were there in person, He'd be tapping His feet to the rhythm just as much as any of the rest of them do."
8. It teaches that the ten commandments are still binding on us.
9. It even contains two "photographs" of Jesus appearing in the clouds. (Editor's Note: See our Editorial entitled, "They're at it Again.")

This paper is, however, much more than a medium for false doctrine.. It is a very effective medium aimed at the young people of our day. The paper is available to the young people of the church in a variety of ways: through friends at school, through youth-ministers that don't have enough discretion to judge carefully what they distribute, through liberal and/or modernistic devotees that are seeking purposely to subvert, through the mail, and other ways.

The question might be asked by some, "Doesn't it teach anything that is right or good?" The answer is yes. But it needs to be remembered that the Devil himself has told things that were half true, and he even quoted some scripture. Part of what he said was right and good. Do we give the Devil credit for the half-truth he spoke, or because he used a true scripture to tempt the Son of God.? Neither should we condone this magazine, even in part. If young people, and those responsible for inspiring young people need material to read, I can recommend a very good book, all of which is true - the Bible.

Neither the false doctrine, nor the special intent behind this publication should be ignored. This is a dangerous publication in the hands of a novice.

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A Heavy Responsibility

It is indeed a truly heavy responsibility to rear children! The parent who thinks seriously about undertaking to rear a child, nurture him in the ways of the Lord, will realize how heavy a responsibility this really is.

The Bible tells us that some very good men, men who had many admirable characteristics, were failures in the matter of rearing their children. Eli the priest, of whom we read in the book of First Samuel, was such a man. He occupied a prominent place in the religious life of the Israelites. However, the Bible says, "Now the sons of Eli were base men; they knew not Jehovah." They were selfish men. "The sin of the young men was very great before Jehovah; for the men despised the offering of Jehovah."

The sons of Eli caused him great heartache when he was old. He heard of their committing fornication with the women that did service at the door of the tent of meeting. He asked them, "Why do ye such things? for I hear of your evil dealings from all this people. Nay, my sons; for it is no good report that I hear; ye make Jehovah's people to transgress." How sad it is to note that they were so set in their evil ways that they did not hearken even to the voice of their aged father as he pleaded with them. "Notwithstanding, they hearkened not unto the voice of their father..." How this must have pained the heart of Eli.

In due time the Philistines did battle with Isreal, defeated the Hebrews, and captured the Ark. At this time Eli was 98 years old. His eyes were set so he could not see. A messenger reported to Eli that his two sons had been killed, and that the Ark had been taken. When he heard this terrible news, he fell backward off his seat, broke his neck, and died; for he was an old man, and heavy.

Consider the sadness that surrounded this man, who had so many good qualities, at the time of his death. His sons who had lived in sin were now dead. The Ark was captured, and was now in the hands of the heathen enemy. How sad a condition this was! With what heart rending news Eli died! Eli judged Israel for 40 years. No doubt he did many good things as priest of God. However, when it came to producing sons who walked in the way of the Lord he was a failure! The sons walked rather in the ways of sin.

Righteous children who are productive citizens of the community, rendering service to God and man, are a lasting tribute to parents, and the source o wondrous joy. Who has not heard grandparents, as well as parents, talk abou their family in happy and satisfying ways This can well be the crown of old age!

We of the Southeastern Children's Hom try our very best to rear children wh come to us so as to produce adults wh are mature spiritually, mentally, emotionally, as well as physically. We as your prayers in their endeavor. Perhap you would like to contribute to this cause If so, you may send your donation to Southeastern Children's Home, Inc. c/o Mr. Hugh L. Palmer, Treasurer 75 Nash Street, Sumter, S. C. 29150.

Perhaps it would help to close this article with ten suggestions on child rearin which passed this writer's desk, but whic he hopes will lodge in his heart. (1) Mak home the brightest and most attracti place you can. (2) Make the child responsible for helping in some daily duties home. (3) Never punish your child anger, nor to relieve your own feeling but only in love and for the purpose of producing obedience. (4) Do not ridicu your child's ideals, but talk frankly matters in which he is interested. (Encourage him to invite his friends your home and table. (6) Impress up him that service to mankind and to Go and honesty are more important th simply making money. (7) Live t

(See page 9)

Tom Flatt - Faithful Worker

Billy Ringold, Charlotte, N. C.

Tom Flatt was born near Gainesboro in Jackson County, Tennessee, June 1, 1910. He attended the rural one room schools and was graduated from Jackson County Central High School in Gainesboro. Brother Flatt lived ten miles from the high school, and since there were no buses, he walked and hitched rides.

He started to college in 1931. Times were hard and money was scarce. He worked and paid his way through college by teaching school and earned the B. S. degree from Tennessee Politechnical Institute in Cookeville, Tennessee, in 1939. He has since done graduate work at North Carolina State in Raleigh.

For nine years he taught in rural one room schools in Tennessee. He rode a mule to and from school and often one or two of his small students would ride the mule with him.

He was baptized into Christ by Joe Netherlands in 1924. He was married to Stella Sliger in 1934. They have four children: Mrs. Peggy Sample, Miss Ruth Flatt, Mr. Thomas H. Flatt, and Mrs. Janet Grace.

Brother and sister Flatt moved to North Carolina in 1941. For three months they lived in Concord and brother Flatt worked in the textile mills. That fall they moved to Marshville where he taught school four years. Following that, they moved to Pineville where he taught for five years. During this time they attended church in Rockingham and Rock Hill.

Brother Flatt was a member of the first teaching staff at East Mecklenburg High School when it opened in 1950 and has continued there for 22 years teaching vocational agriculture, shop, and horticulture.

He has won a number of awards and honors as plaques on his office wall can testify. His boys have won several cattle judging contests and together they have made some good trips across the country.

Brother and sister Flatt were among the pioneers who helped establish the church in Charlotte. At first a small group met at the Chamber of Commerce, then began meeting at the Plaza Theater. The first small building was erected on the present property of The Plaza church in 1946. Attendance was around 30-35. After a few years of steady growth the larger building was constructed in 1956. Brother Flatt has served as an elder for more than 20 years.

Now in his fortieth year of teaching, he has never missed a day because of illness until this year. Because of failing health he has found it necessary to resign from the eldership.

On Saturday evening, April 22, a group of nearly 70 people met at the Barclay Cafeteria in Charlotte to honor brother and sister Flatt for their years of dedicated service. Billy Ringold, minister of The Plaza congregation, presided over the meeting. Speakers who paid tribute to brother and sister Flatt included Henry Reynolds and Charles Fetters, elders of The Plaza; Ken Durham of Greenville, S. C.; and David Miller, who presented them with a silver service as a token of the church's appreciation.

Former preachers including T. A. Isaacs, Eddie Smith, and Paul Kidwell sent in their words of appreciation.

Brother Flatt is by no means giving up. He intends to keep on serving in every way possible.

Children's Home News... (Con't)

Christian life before him so that you will be able to consistently speak of Jesus to him. (8) Let him see your enjoyment and profit that comes from Bible reading, church service attendance, and prayer. (9) Be much in prayer for his salvation and spiritual growth. (10) Train him up in the way in which he ought to go, and lay hold on the promise that he will not depart from this way when he is old.

BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: PENANG, Malaysia - Frank Pierce reports that this city of Penang has denied to the church the right to conduct public worship services or meetings. Good progress has been made by the church in both East and West Malaysia, but now strict restrictions on foreign missionaries are being imposed, which seems to indicate that time is scarce for future mission activities from the States.

QUITO, Ecaudor - Missionaries from 21 countries of South and Central America are expected to be present here at the Pan-American Lectureship scheduled for Nov. 6-10.

NEPAL, Asia - A group of Christians is meeting in secrecy due to the threat of imprisonment by the government.

AFGHANISTAN - A congregation is meeting illegally because it is against the law to be a Christian in that country, subject to the death penalty, according to an evangelist just returning from a tour.

ATHENS, Greece - The Greek government has given the church permission to move the worship place from the suburbs of Athens to the heart of the city.

SPAIN - Juan Monroy has begun a ministry to children in Spain. He is also publishing the only non-Catholic magazine in the nation.

ITALY - Italian brethren Fausto Salvoni and Italo Minestrone, both evangelists for 20 years and nationally known Greek scholars, have completed the first edition of the New Testament in modern speech. It is being printed in Genoa on presses owned by brethren.

The Union Ave. elders in Memphis, Tenn. have been overseeing the work and plans have been made for distributing over 100,000 copies per year. One-half million brochures are now being distributed by Italian churches to advertise the free New Testament. A tract on how to read the Bible and an offer for a free correspondence course will accompany each Bible.

ON THE HOME FRONT: CUPERTINO California - A unity forum was to have been conducted last July 5-8, including speakers from every extreme of the Restoration Movement. This annual forum was begun at Bethany College seven years ago. Pat Boone was one of this year's speakers.

SEARCY, Ark. - J. D. Bales is slowly recovering from a critical illness, bu must have a one year's rest. A preacher educator and author for more than 3 years, Bales had just recently reached th zenith of his career when poor healt sidelined him.

SOUTH BEND, Ind. - James E. Curr has been conducting services, handing ou Bibles and tracts, and personally studyin with inmates at the South Bend jail. H baptized his first convert recently, thoug there were no facilities in the jail for baptizing. With the help of Charles Fulmer a member at the Mishawaka church, portable baptistry was made from an aluminum cot frame, strengthened wi imitation leather and lined with waterproof, polyethelyn plastic. Total cos $13.00.

LUBBOCK, Tex. - The Sunset church Lubbock has scheduled its annual Wor Evangelism Forum for the weekend Sept. 22-24. Hundreds of preacher elders, deacons, missionaries and oth concerned brethren are expected fro every part of the globe. Cline R. Pade director, states the objective is to stimulate interest in taking the gospel to tho nations yet unevangelized by the churc Paden reports that of the 120 unreach countries appearing on a list compiled 1967, only 30 remain. Churches have b gun evangelistic ventures in 90 of the lands - or are formulating plans to do s

DALLAS, Tex. - The Western Heigh

(See page 11)

Gospel News Crusade

Horace Greene, Troy, N. C.

Gospel News Crusade is an evangelistic effort for Christ. The need for such an effort cannot be denied. Some, I am sure, are wondering, "What can the Gospel News Crusade do to help the cause of Christ in the Carolinas?"

First, let me say that every detail of this Crusade has been carefully prepared, with two years of prayerful consideration given to the possibility of such an effort for Christ becoming a reality in the Carolinas.

The main strength and success in such an effort as this, of course lies within the true and sincere followers of Christ as they let their light shine in the Carolinas to lead others out of darkness into the light of the Gospel of God(s) dear Son.

The purpose of this Crusade is:

(1) To win lost souls to Christ, (this gives each individual Christian the opportunity to bring his friends to meet with his fellow Christians at a larger gathering where there are more of his own age group. This gives the Christian a better advantage to convince his friends of the need for obeying the Gospel of Christ.

(2) Strengthening the congregations and individual Christians. (It is true when a Christian wins a soul to Christ that it adds strength to that particular congregation to which he is a member, and starts a fire in the heart of that individual Christian, that can only be experienced when one is truly working in the Lord's vineyard and winning souls for Him.

This Crusade is designed to eventually include all, true, faithful gospel ministers on the program as speakers. However only five speakers at each Crusade will be needed to do the preaching, but we do encourage all ministers to be present.

The first Gospel News Crusade will be August 15-19. It will be held in Montgomery County at the West Montgomery High School with a seating capacity of 900-1,000. Services will begin each evening at 8 P.M.

Arrangements have been made with a privately owned and well protected family camping area on the shores of beautiful Lake Tillery with a hundred and fifty acres of forest along the lake. Reservations may be made in advance.

For information write to P. O. Box 587, Troy, N. C. 27371.

Brotherhood News... (Con't)

church is the first Church of Christ to serve the deaf by using a telephone-teletype system called TTY. Messages are transmitted via telephone lines from one machine to another. Many deaf homes in Dallas have such equipment.

ST. LOUIS, Mo. - The Lemay church has just recently hosted a dinner for all members of the Lord's church there, not having believing companions. Participation was nearly 100% while much good was achieved by fellowship with those having a mutual problem.

ON THE CAMPUS: ABILENE CHRISTIAN - Last May 7, before a crowd of 4,000 persons, 31 graduates and 385 undergraduate degree candidates graduated ....LUBBOCK CHRISTIAN - On May 8, 114 graduates received the first Bachelor of Arts or Bachelor of Science degrees awarded by the college.... HARDING COLLEGE - During commencement excercises May 14, 335 students received degrees....PEPPERDINE UNIVERSITY- a $2 million Center for American Studies is under construction on the Malibu campus. A $1 million gift from Jerene Appleby Harnish, Southern California newspaper publisher, made construction of the center possible.

THE GOOD NEWS: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:10.)

"What Good Is A Lectureship?"

Talmadge L. Solomon, Greensboro, N.C.

This past April 3-7, we at the Friendly Avenue Church of Christ were privileged to host the 28th annual Carolina Lectureship. During this 5 day period, we spent most of our time worrying whether all the 50 speakers would show up; if they would do a good job with their topics; if they would keep within the schedule; if we could provide lodging for everyone; if the food was enough; if the controversial subjects would put one brother against another; if we would have good attendance; and on and on we could go....Now as I look back on that week of hard work and months of planning, I ask myself, "Was it all worth it?" "What good is accomplished by having a lectureship program in the Carolinas anyway?" And then I remember all the great feelings I had during the week; all the smiles from my brethren; all the fellowship and common meals together; all the discussions concerning the greatest work in the world; and all the encouragement from others just like myself who are striving to do local work somewhere in the Carolinas against tremendous odds that someone will listen. And I remember that I have just enough faith to believe that all the efforts were worth it if we were able to encourage just one soul to continue to do the Lord's work or continue to live for Him. At least some of us through the experience were led to believe that preachers went back home with more zeal and dedication than ever before. I know for sure that the Friendly Avenue congregation is not the same as before. We better understand that we are not alone in the struggle of the Christian life and were strengthened by the encouragement of all those across the Carolinas who attended and gave of their time and talents to make it a success. And most of all, we were encouraged by the greatest preaching of the gospel we have ever heard. We were assured that the preaching of the gospel in the Carolinas was not only New Testament grounded but relevant in the lives of those who came to hear. May God grant us the courage and vision to continue the lectureship each year and may each congregation which hosts it be strengthened as we were this year.

Wesley Crews To The Carolinas

Roy J. Hearn, Memphis, Tenn.

Wesley Crews is presently a student at Memphis School of Preaching. He will graduate on June 30, 1972, and plans to return to North Carolina to do mission work. Crews formerly was a Methodist preacher. By studying the New Testament he was convinced that he was in error and went to the Baptist. But he preached too much Bible to suit the Baptist and it became necessary to sever relations with them. Contact was made with Jim Franks who is an alumnus of Memphis School of Preaching, and who preaches in Henderson, N. C. Through the church at Henderson, Crews was enabled to attend the school. Other churches gave him assistance during his time here.

Brother Crews is a splendid man with a fine wife, and five well behaved children. He and his wife are humble servants genuine Christians, and Wesley is a very capable preacher. He has made great progress in the school of preaching and is powerful in the pulpit. He is deserving o the support of any church. As he goes into North Carolina to engage in mission work, especially among his own people he will need financial support. We would like to urge churches to give him aid in this great work. He will be glad to visi churches and talk with elders upon invitation. Financial assistance may be sent to the church of Christ, c/o Jim Franks P. O. Box 916, Henderson, N. C. 27536 We hope you will come to the assistance of this man and his family as they go forth in the mission areas of the Carolinas.

Carolina Church News

NORTH CAROLINA NEWS

ASHEVILLE, BILTMORE

VICTOR JORDAN, Reporting: Through one of the Herald of Truth contacts, I now have the opportunity to show the Jule Miller film strips to a Vacation Bible School conducted by a Baptist Church in Swannanoa, N. C., where no congregation of the Church of Christ is meeting. Here at Biltmore we have lost some members and the contribution is down but things are "looking up" anyway.

CHEROKEE

CHESTER A. HUNNICUTT, Reporting: We have just closed a wonderful and most successful campaign here in Cherokee. There were five baptisms, all of them Indians. Leonard Johnson, Van Ingram, and Curtis Sampley did the preaching. There was an average of 180 each day the irst week in our Vacation Bible School.

HIGH POINT

JIM STUTTS, Reporting: On June 9, vith the assistance of members here, my vife and I hosted a banquet for high school nd college age youth of the Triad area. Ve felt it was needed in as much as we reach against our youth participating in he spring proms. The results were verwhelming, as 41 persons enjoyed an vening of good food, entertainment by the icks Family Singers, and after dinner peaking by Virgil Hale. Maybe other ongregations would like to plan something imilar next year for their area. Try it, ou'll like it - the youth will too!!

OUTH CAROLINA NEWS

REER

BILL SMITH, Reporting: We enjoyed the meeting with Fairview in Spartanburg where brother Glenn Moreland has been preaching for 10 years. One person put on Christ in baptism.

Neil Inness did a wonderful job preaching Jesus here in June. He is doing a great work in personal evangelism with the 20th Street church in Rockford, Illinois.

NEWBERRY

PAUL ROGERS, Reporting: The church here enjoyed the highlight on May 21 since it began in February 1972. A gospel singing at the Oakland community hall with eight congregations present, eleven song leaders, and with from 185 to 200 in attendance. One elder remarked, "that's the best singing I have ever attended." We are grateful to every person that came to sing praises to God with us and look forward to our next song service.

May 28 a special effort for the congregation here was made. The three wage earners made a special contribution toward our building program. Our contribution was $742.25 which added to our balance, we now have nearly $1,300.00 in our building fund which will be used to purchase land suitable for a permanent worship place for the Lord's church here. Due to the price of property we will need $10,000.00 to obtain the type of property we need.

Most of you, when you read this, will have already received one of our requests for the assistance of the congregation where you worship to cooperate in our work. We have mailed 150 letters to the various churches asking they request each wage earner to give one dollar, ($1) per month in and above their regular contribution to the Lord's church in Newberry. We know there are enough faithful members of the Lord's church who will assist in this effort, doing this from July through December.

If you have not been contacted would you make a special effort and encourage the brethren where you worship to take part in this most deserving cause for the Lord. The early church sold their possessions and gave for the cause of Christ. Will you give up some small item to assist the Lord's work?

The Saint Andrews Road church in Columbia continues to furnish us with a place to worship at the Newberry Inn I-26 and highway 34 in Newberry. Bible study 10:00, Worship services 11:00 A. M., and 7:00 P. M. Sunday. Mid-week Bible study 7:30 Wednesday. When traveling in our area worship with us. They also send a speaker each Lord's day, brother Jesse Ham, Jr., from Union assisting on various occasions.

Check should be made to: Church of Christ, and sent to P. O. Box 580, Newberry, S. C. 29108. All contributions will be acknowledged and a monthly report will be sent. May the Lord bless each of you in your work, and remember us in your prayers.

HARTSVILLE

HAROLD L. SIMMONS, Reporting: The church began meeting in Hartsville in September 1970. It met in our home for about a year, property for rent was not available at the time. In November of 71 we were able to rent a building in the downtown section at 128 E. College Ave. and at the present time we are still meeting here. A tent meeting was held in the summer of 1971 and very few came out because most of the people thought it was a holiness group conducting the meeting. Last fall a trailer was brought from Georgia which is used mostly at fairs for information about the church. This was the first time it was tried in this way and it was placed in a parking lot in the downtown area. We had a weekend meeting following this. Two classes and several Bible Correspondence courses resulted from this work. It snowed the week the trailer was here and this hindered the results. I am leaving the work here the 17th of June, the new man and his family are already here. He is Raymond Key. I have been in the Carolinas for about 12 years but we will be going to Tennessee. I will be available for meetings. My address will be 310 N. Monroe St., Newbern, Tenn. 38059.

The church here is in the process of buying land and we hope that by this fall it will be able to build. Several of our families are moving out of town this month.

FLORENCE

FRED STANCLIFF, Reporting: We have just concluded a gospel meeting June 11-16 with brother Leon Stancliff of Murfreesboro, Tenn. doing the preaching. The Lord blessed us with one visible response to the invitation of Christ. Also, we enjoyed hearing some very fine lessons.

On June 9th, a team of teenagers from this congregation participated in a "Bible Bowl" at Lumberton, N. C. along with five other teams from surrounding congregations. This time our team came home victorious and they were very excited about it.

GARDEN GROVE, CA.

GENE A. ELLMORE, Reporting: Due to a marked increase in attendance and membership, the Newland Street church will begin conducting two worship services on Sunday morning, June 4. The schedule will be as follows: Sunday: 8:30 a.m. Worship Service, 9:45 Bible Classes, 10:45 Worship Service, 6:00 p. m. Worship Service. Wednesday: 7:30 p. m. Bible Classes.

If you are visiting, traveling, or vacationing in the Garden Grove area of Orange County, we invite you to worship with us. Or if we can assist you in any way, please call Area Code 714, 893-5636. We have a 24-hour answering service. Leave your name, your message, and a place where we can reach you.

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Editorial Book Views

Leading The First Century Church In he Space Age, by T. Dale Simpson. uality Printing Co., Abilene, Texas. 72 pages. Cloth $3.95.

One of the most pressing needs in the urch today is for leaders with vision ough to successfully guide the un- anging church (doctrinally) in a changing orld (methodically). This book can, if sed, go a long way in helping to develop ch leadership. It is not just another ok on the qualifications and appoint- ent of elders, but one giving qualified ders many practical ideas on how to be ore effective and efficient leaders--a ndbook on how to dynamically lead the rd's church in our modern world. The thor (a former successful business man) apts the rules of the business world to e work of the church and shows how they n be applied for the best results. The chapters deal with nearly every phase church work, such as "Essentials for ders," "The Hiring and Firing of eachers," "How to Delegate Responsi- ity," "Planning for Growth," "The portance of Listening," "Elders and men's Liberation," "How to Control senteeism" and many others. Of course the suggestions will not be appropriate every church, but most of them will. fact it has made such an impression on that we are making a recommendation have never made before, namely, that ery church purchase a copy for each of elders, deacons, and preachers, be- les putting one in the church library. our judgment it would be the best in- stment a church could make--its divi- ds will be more efficient leadership.

terpretation of the Scriptures, by thur W. Pink. Baker Book House, and Rapids, Mich. 137 pages. Cloth 95.

verything that Pink writes is loaded h Calvinism, but there are a great ny good thoughts and brilliant insights in this work. Although we could not recommend it for the use of everyone, if you have studied Hermeneutics only by Dungan (or some other member of the Lord's church), and if you would like to see the Bible from a denominational (especially Calvinistic) viewpoint, you could well find this book to be just what you are looking for, even though some of its interpretation and methods are farfetched and dangerous. Personally I have profited from reading it, but am not yet certain that the profit has been enough to justify the expenditure of time and effort.

Christ and Your Problems, by Jay E. Adams. Baker. 19 pages. Paper .35¢ or three for $1.

Although it is written from a denominational standpoint, this booklet effectively deals with the problem of human suffering (and other problems) and how to face up to it. Each of its six short chapters is based on 1 Cor. 10:13.

Ministering to the Young Single Adult, by Elmer L. Towns. Baker. 125 pages. Paper $1.95.

How many young single adults (20-35) worship regularly where you do? Chances are, not many. Why? Probably because we seldom consider this group--they are usually shut out from or forgotten altogether in all planned activity. Although not all of it will be practical (or Scriptural) for Carolina churches, this book will be an eye-opener to most who read it as to the number, problems, and neglect of the single adults in our communities. It clearly states the problems and offers many solutions to them. There are also a large number of suggestions for utilizing this powerful group in the work of the church. It is worth studying.

All books reviewed or mentioned in "Book Views" should be ordered from Carolina Christian Bookstore, P. O. Box 8324, Sta. A., Greenville, S. C. 29605.

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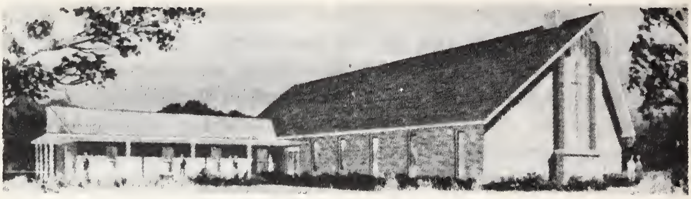

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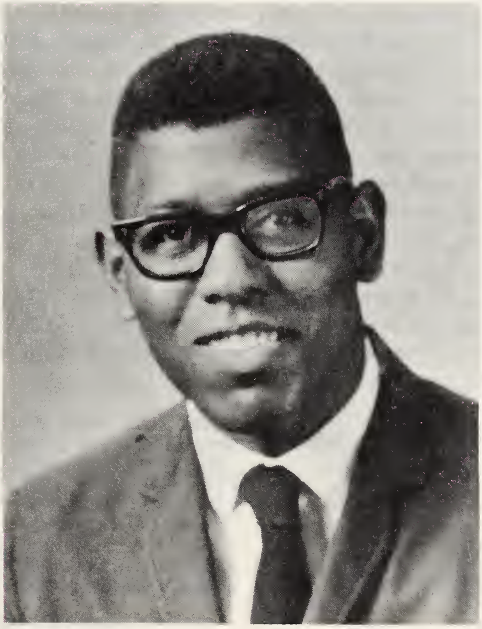

Wesley Crews

A Searcher For Truth

(See page 7)

EDITORIAL

A Wet Soul

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.) With 80 to 100 million drinkers and nine million alcoholics, America has become a wet nation. The time is long past when we should seriously look at what strong drink is doing to us as a nation as well as to individuals.

Heraclitus of Ephesus (a Greek who lived approximately 500 B.C.) believed that the basic or fundamental composition of the world is fire. He conceived of the soul of man as being a spark from that original flame. With this idea of the soul, he concluded that for the soul to become moist (by the consumption of strong drink) was either pleasure or death. He said, "When a man is drunk he is led by the hand of a beardless boy, stumbling, not knowing whither he goes, for his soul is wet."

Certainly we do not agree with the philosophical conclusions of Heraclitus, but we do wonder if there is a better way to describe a drunk man, or a man who is drinking, than to say that his soul is wet. Strong drink wets the soul because:

It extinguishes the flame of reason.

It immobilizes the body.

Its love surpasses that of God, family, and friends.

It results in wasted substance and energy.

It destroys the brain.

It separates one from the best people in the world.

It causes heartbreak, neglect, and hunger.

It waters down self-respect.

It distorts all sense of value.

It causes one to lose interest in everything else.

It becomes more important than the welfare of the soul.

It keeps one out of the kingdom of God.

To "wet the soul" (drunkenness) is a sin. The prophet Isaiah denounced many of the sins of ancient Israel (sins for which the wrath of God was about to be poured out upon them), one of which was indulging in strong drink. He said, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." (Isa. 5:11,12.) Please note again that last statement: those who are carried away with strong drink do not "regard the work of the Lord, neither consider the operation of his hands." They have no regard for that which is pure, high, holy, just, right, and good. Their only concern is for strong drink--for more and more strong drink. What is wrong with them? Their souls are wet!

Be Content

Paul said, "For I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.) Dale Carnegie onc asked Eddie Rickenbacker what the bigges

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lesson he learned from drifting about with his companions in life rafts for 21 days, hopelessly lost in the Pacific, was. Rickenbacker replied, "The biggest lesson I learned from that experience was that if you have all the fresh water you want to drink and all the food you want to eat, you ought never to complain about anything."

There is no question but that the vast majority of modern Americans need to earn this lesson. There is a famine of contentment throughout the land. Bogged down with the largest amount of material goods of any people in the history of the world, encompassed about with the greatest amount of blessing the Lord has ever given to one nation, and living under a government which provides the widest ange of freedoms man has ever achieved, we are still a complaining, worrying, unappy people--perhaps the most discontented people on earth. We have so much nd yet we enjoy so little of what we have. he prevalent attitude reminds me of my hildren when they were small. When we ould take them to a park, to a zoo, to the ountains, on vacation, etc., they could ot enjoy what they had without worrying bout having to leave it. If we could stay ut one day (and on my salary we have ever been able to stay longer) they would y a good part of that one because they ould not stay two; if they could ride the ain but twice they would spend their hole rides begging for a third. What we ed is the power of mind to accept with a ateful heart what God has given us and e it for its God-given end. What a happy ntented people we could be if we would t count our many blessings.

But as Christians we have even more to thankful for--more reasons to be contented. We have a God who loves us, a vior who forgives us, a Bible which ides us, a faith which motivates us, ethren who receive and fellowship us, a pe which encourages us, and a heaven ich awaits us. There is no needed thing d has failed to provide for us. Not one! y then should we worry and complain? y not enjoy to the fullest the blessings d has given instead of grieving over some minor think we seek only to satisfy a whim? Be content. It is God's way. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." (1 Tim. 6:6-8.)

Our Master Calls

A few weeks ago the Northeast church in Greenville, S. C. got a large amount of publicity in the Greenville paper as a result of its outside bulletinboard. Each week it carries a sentence sermon, viewed and read by thousands who travel highway 29 in and out of Greenville. This particular one said, "Cars are not the only thing subject to recall by their maker." This statement will remind many of an incident in Harriet Beecher Stowe's great American classic, Uncle Tom's Cabin. Harry, the small son of Eliza, had been sold to Haley (the heartless slave trader) and Eliza had awakened Harry at midnight and ran off with him, hoping to be able to cross the Ohio River and then flee on into Canada to freedom. The next morning Haley was making haste to pursue them, but Sam and Andy (two other slaves) were successful in delaying him until nearly lunch time. As he waited for lunch to be served (several small "accidents" had delayed it also) he "was mighty oneasy" and "he couldn't sit in his chair no ways, but was walkin' and stalkin' to the winders and through the porch." Aunt Chloe (the wife of Uncle Tom and the chief cook) responded, "He deserves it! He'll get wus nor oneasy, one of these days, if he don't mend his ways. His master'll be sending for him, and then see how he'll look!" How will we look when our Master calls for us? It's a sobering thought!

Liberalism And The O.T.

We are devoted to the total destruction of everything that smacks of liberalism in the Lord's church. We have committed ourselves to a cause (the cause of Christ) and there is no turning back. We have no sympathy for it, for its methods, for its aims, nor for its proponents who privily seek to bring in their damnable heresies by "good words and fair speeches." We deplore the action of those who take advantage of faithful Christians' love for the gospel and desire for improvement to lead them astray by posing as sound, learned, and respected gospel preachers when they are in reality nothing but a liberal untimely born--a liberal who was conceived in doubt and brought forth in unbelief. Regardless of where liberalism (or liberal trends: for it is usually trends that we face in the Lord's church) appears, or who might be its proclaimer, it seeks to weaken faith in the Bible as God's only source of revelation to man. Once faith in the Bible is weakened, the next step is to completely destroy the foundation on which the whole Christian system is built. We long ago concluded that the "faith once delivered" cannot live in the same heart with liberalism. One or the other must go.

It is a well known fact that a budding liberal (who will eventually bloom out into a full-pledged modernist) almost always starts his attacks on the Bible with the Old Testament, and especially the first twelve chapters of Genesis. He first questions and then denies outright the basic historical facts, such as the creation, the fall, the flood, the miraculous intervention of God, etc. Here he feels that he is on strange ground (and that is to our shame!) to most members of the church. Here he can rave about its ancient crudities, its allegories, its myths, and its legends while most of us sleep, neither knowing nor caring much about what he says. We thus fail to see that he is moving the ancient landmarks, undermining the very foundation upon which the New Testament is built. But we must awaken to the fact that one cannot question or deny the Old Testament without eventually destroying faith in the New Testament as God's revelation to man. Both stand or fall together!

The seriousness of this matter was brought to our minds recently by a preacher who told us of giving a warning to one who is supposed to be a well informed member of the body of Christ about a liberal Old Testament teacher in a certain college. Now keep in mind that this teacher either questions or denies outright, as we have observed, the basic historical facts of the Old Testament. To him it is nothing more than the human tradition of an ancient and ignorant people. When confronted with the dangers of permitting this college professor to teach our young people the Bible, this Christian replied in essence, "Oh well, that doesn't make much difference since he is dealing only with the Old Testament." His idea obviously was that as long as the purity of the New Testament is maintained we have nothing to fear. How could we be so blind ...and so wrong? Our view of the Old Testament does make a difference--all the difference in the world.

Either the Old Testament is the word of God or else it is not. If it is the word of God, then it must be maintained as such: otherwise liberalism will absolutely destroy all faith in it. If it is not the word of God, then there is no divine basis for the fall, sin or the long years of preparation for human redemption--absolutely no divine basis for Christ or the Christian system. Redemption is the central theme of the whole Bible--every book, every chapter, every verse contributes in one way or another to this grand theme. But redemption has its roots in the Old Testament--roots so deep that when the Old Testament is rejected there is no cause of nor place for God's New Testament plan to save (because there is nothing to save from). The whole purpose of Christ's life and death on the cross is rooted in man's original sin as recorded in Genesis 3. If the fall is not real then redemption is nothing more than fantasy. Thus there is no rejecting of the historical facts of the Old Testament without a corresponding rejecting of the redemption of the New Testament, and that, my friends, is serious!

RENEW your subscription promptly.

PREACHER CHANGES

Marvin Bryant, Mobile, Ala.

Jerry G. Hurt, age 37, of Charleston, S. C. has given up certain practices in the conservative Christian Church, confessed faults, and asked to be recognized as a ministerial part of the churches of Christ.

Brother Hurt and his wife, Betty, are both natives of Bluefield, W. Va. He is a graduate of Johnson Bible College of Knoxville, Tennessee (class of 1958) and he has served churches in West Virginia, North Carolina, and South Carolina. He has helped to establish two congregations. The Hurts have lived in Charleston for almost thirteen years.

Jerry and Betty Hurt have four children, ages 20, 18, 17 and 3. Their oldest son, Jerry, Jr., age 20, is a sophomore fullback on the football team at Mississippi Southern University at Hattiesburg, Miss.

For many years Jerry has been far more conservative than the conservative Christian Church of which he was a part. Therefore, he has been grossly unhappy. In his frustration he finally, about two years ago, gave up his work as a full time evangelist and established an insurance agency. In recent months he has been praying (without ceasing) that God would answer the needs of his soul and life. He prayed that God would make it possible for him to serve where people are willing to do the will of God.

Terry Gunnells, also of South Carolina, who made the same decision in May, knew of Jerry's unhappiness and introduced him to the writer for study and counsel.

Jerry and his good wife, Betty, drove to Lexington, Va., where I was in a campaign type meeting. There Jerry took most of the Sunday morning worship speaking time to tell his story and asked for the prayers of the church that he may be restored to his first love. Brother Johnny Young, an elder from Jackson Heights in Florence, Ala., who was there with some 40 campaign workers, led the prayer.

Brother Hurt is convinced that God has answered his prayers and he is most anxious to get to work. He wants to locate with a good church and work under godly elders. He would like to locate in late August before school begins. Jerry is a top salesman who has never met a stranger. This asset will make him an effective evangelist both publicly and from house to house. He will do a great, great work wherever he goes. He is now available for week-end preaching, including three day meetings (Friday - Sunday). His address is P. O. Box 3392, Charleston, S. C. 29407.

NAZARENE PREACHER BAPTIZED

Bob Barnhill, age 37, a Nazarene preacher, was baptized on June 12 by Terry Gunnells in Clinton, S. C. Brother Gunnells was converted from the conservative Christian Church in early May. He has been studying "off and on" for some months with Bob.

Brother Barnhill is a graduate of Trevecca College of Nashville, Tenn., with the A. B. degree and Nazarene Theological Seminary of Kansas City, Missouri.

Beyond his church work, Bob has been employed at Whitten Village (a South Carolina institution for the mentally retarded). There he has held the position of Director of Public Relations. It was at the institution that Terry and Bob became acquainted and much of their studying together was done.

Although Bob Barnhill has a good broad academic education, he recognizes a great need for Bible training. Like the writer and other seminary graduates he was taught Systematic Theology and related subjects but actual and adequate training in the Word of God was lacking. To supply that need Bob has visited the White's Ferry Road School of Preaching in West Monroe, Louisiana and he has committed himself to begin study there September 4. He will be a full time student for at least one year and maybe for the full two year program. Following the advice of brother Carl Allison, the director of the school, he is going to "take one step at a time."

Bob is married to Edith Hussey Barnhill, who holds a degree in elementary education. They have one child, Todd Eric, age three months. Brother Barnhill plans to resign his position at Whitten Village in late August to move and get settled before his school work begins. Presently he lives at 505 N. Broad Street, Clinton, S. C. 29325, telephone 1-803-893-3894. He is available for week-end preaching.

We must now raise some $600.00 monthly support for this new brother in the Lord. Maybe a number of churches and individuals in the Carolinas can send monthly for either the one or two years Still others may be able to send a one time contribution. Let all help in making this training possible for this capable and truth loving man.

Write to me or the elders of the Alpine Hills church of Christ, P. O. Box 2662, Mobile, Alabama 36601. Send any contributions "earmarked" for Bob Barnhill.

Carolina Poems

THE OLD CHRISTIAN BUS

Yes, we are all here
Red, yellow, black and white
On this old Christian Bus -
It's an old bus, that's right.

This old bus has carried
Many old men, wise and true
This old bus has plenty of room
Even for men such as you.

It seems that it will only carry
The honest and pure, whose souls are white,
And it runs every minute of the day,
Morning, noon, and night.

We are here all ready to go,
And we want to get there fast;
We've waited for a long, long time,
But the time is here at last.

We're going to serve God,
And that with all our might,
Because when we reach the end,
We want to be in heaven's light.

We pass all kinds of buses,
As the bus picks up speed,
You must be on it to serve God
And help those who are in need.

Now our old bus has started
And we approached a man on his back,
Someone got off and inspected him
And said, "Why, this man is black!"

There were comments galore -
God will judge them as sin!
They didn't sound like Christian words,
But those of worldly men.

Some said leave him there
And some gave a hearty "AMEN"
Some said put him in the back;
The Christians said, "Bring him in."

(see page 13)

A SEARCHER FOR TRUTH

Jim Franks, Henderson, N. C.

A remarkable preacher has just moved to North Carolina! After two years of intense preparation in the Memphis School of Preaching, brother Wesley Crews, a converted Baptist preacher, has returned to North Carolina to preach the unsearchable riches of Jesus Christ.

Wesley Crews was baptized into Christ in Henderson in July 1970. This was the climax of his long search for religious truth. When we first contacted brother Crews he was a Baptist preacher who was not satisfied to follow the doctrines and precepts of men in religion. From our first conversation I was greatly impressed with his attitude. After talking with Wesley, I learned that he had also preached for the Methodist church. He was driven to the ranks of the Baptist because he refused to preach and teach the doctrines of Methodism. However, his love for the truth and his knowledge of the New Testament soon caused friction and he severed his relations with the Baptist church. In desperation he wrote to the Herald of Truth asking for free material about the Bible. He was contacted by the Lord's church in Henderson and several studies resulted. Throughout our discussions I admired the frankness, honesty, and hunger for righteousness which he lisplayed.

After several studies, Wesley Crews, ι denominational preacher, a searcher 'or truth, and a convinced sinner asked o be baptized for the remission of his ins. His very fine wife who shared his onging for religious truth was also bapized into Christ.

Shortly after his baptism, brother Crews xpressed a strong desire to preach the ruth to others. As an alumnus of Memhis School of Preaching, I suggested that ie two years of Bible study at the feet of ie highly skilled and dedicated faculty of ie Memphis School of Preaching would be highly beneficial. We contacted the school, and financial support was arranged for Wesley and his family to move to Memphis Tenn. Many fine brethren responded to our pleas for financial support during the two years.

Brother Roy Hearn, director of the school, describes brother Crews as "... a splendid man with a fine wife, and five well behaved children. He is a capable preacher. He is deserving of the support of any church. As he goes into North Carolina to engage in mission work, especially among the colored people, he will need financial support. We would like to urge churches to give him aid in this great work."

Brother Crews comes back to North Carolina with a tremendous amount of dedication, zeal, knowledge of the Bible, and ability to proclaim the gospel. He will certainly be an asset to the Lord's work, and we are thankful that he plans to put his talent to use in the Carolinas.

Brother Crews needs your support! He needs your prayers and words of encouragement, and he desperately needs financial assistance. He will be glad to visit churches upon invitation. His address is: Wesley Crews, P. O. Box 916, Henderson, N. C. 27536. We pray that you will come to the assistance of this man and his family.

(Editor's note: In a letter accompanying this article brother Franks said, "Brother Crews may not be able to remain here in Henderson, as he had planned, due to a lack of financial support. He does, however, plan to remain in North Carolina. The church in Goldsboro has contacted him about a potential work there. If he does remain here, or if he moves, he still needs support." Brethren it would be a shame--a sin--for churches not to support this good man and his family. Let us get behind him... and now.)

ON MATTERS OF STATE

Harmon Caldwell, Clemmons, N. C.

Our minds are becoming increasingly centered upon political affairs, our nation, its conditions, economy, its position in the world of other nations, its military commitments, its system of laws, its future and the varied issues that are ever before it. This is election year.

The hum-drum and the cheering, the drama of debate, the long, wearisome speeches, and the voice votes and tedious roll calls which characterize national party conventions were much in evidence recently when one of the major political parties convened in Miami Beach. Whether or not our personal convictions endorse fully the means by which Presidential candidates are nominated, this is the system and of course must be accepted.

A man was nominated. He'll run against the incumbent President no doubt this fall in the general election. We are fortunate to live in a country where we can at least in part have a voice, though small, in the way we would like things to be run. For the present we do not live under a totalitarian government; we hope and pray that such can and will be averted.

The Lord recognized that His people live in the world despite the fact that they are not, or at least should not be of it. As integral parts of the human society and as subjects to whatever system of government they may be living under, Christians are taught to respect it and to pray for it. A passage comes to mind here. "I exhort therefore, that... supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and tranquil life in all godliness and honesty." (1 Tim. 2:1, 2.)

Rulers are for the protection of the people and although we may not always personally endorse all they think, say, and do, they are to be respected and obeyed. To the Romans in that familiar thought, Paul wrote, "Rulers are not a terror to the good work, but to the evil.. . Do that which is good, and thou shalt have praise of the same; for he is minister o God to thee for good." (Rom. 13:3, 4. Whatever the office in our system, whether constable to sheriff to governor to Congressman to Senator to President, he has been elected and we must abide with this. If we are dissatisfied with him whatever he is and whoever he is, we hav privilege to try to vote him out and elec another; but as long as he holds the office the office must be regarded.

Paul recognized this principle a evidenced when he was a prisoner i Caesarea. King Herod Agrippa II, whil visiting the Roman governor, Festus, desired to hear him. When the opportunit was granted the noble apostle, he expressed in turn his pleasure to speak before the king, thus respecting his authorit as such, his knowledge of affairs of stat and his ability to judge in fairness. (Se Acts 25:22-26:3.)

Jesus Himself asserted, "Render therefore unto Caesar the things that a Caesar's; and unto God the things that a God's." (Matt. 22:21.) Jesus lived duri the height of the Roman Empire. Caes was the name given the emperor (in th case, Tiberius) adopted from the surnan of Caius Julius Caesar, a promine Roman politician and general, who w assassinated in 44 B. C. As king, Caes was due what was his. God is to rendered, of course, that which is righ fully His. When the laws of the kir ruler, emperor, or President of whatev nation for all time to come conflict w the laws of God, we must, as Peter state "...obey God rather than men." (Acts 29.) The apostles did this. The midwiv in Egypt did. Daniel and the three H brews did. (Ex. 1:17; Dan. 1:6, 21.)

"The supplication of a righteous m availeth much in its working." (Jas.

(see page 13)

Southeastern Children's Home News

Daily Ministration To The Needy

The first disturbance in the apostolic church arose over the claim that certain widows were being neglected in the daily ministration. (Acts 6:1.) It is concluded from this verse that there was a daily distribution to the needs of the widows in the early church because they had daily needs. Seven men of good report, who were full of the Holy Spirit and of wisdom, were appointed to administer this part of the work of the church in a manner that would meet the approval of all. In this happy way the difficulty was resolved.

You and I have daily needs. We need clothing every day. We need food every day. We need a place to rest from the toil of the day every night. Just as this is true for you and me, it is true of the many widows and orphans of the land. It is not enough to provide for them occasionally, They need a daily ministration to meet their necessities. Jesus said in Matthew 26:11, "For ye have the poor always with you." Whensoever we will we can do them good. Our desire to be of help to them should be in keeping with their needs and our abilities.

Paul said that James, Cephas, and John gave unto him and Barnabas the right hands of fellowship in their efforts among the Gentiles. In the process these leaders of the church enjoined Paul and Barnabas to "remember the poor," Paul said he was very zealous to do this very thing. (Gal. 2:9,10.) Along with this group of faithful disciples we also need to remember the poor, and to be very zealous about it.

You recall that James 1:27 teaches us that, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Without (1) providing for the fatherless and widows, and without (2) keeping ourselves unspotted from the world, there can be no pure and undefiled religion, regardless of how many other "good points" we may claim to have. Pure religion includes visiting (caring for) the fatherless and widows in their affliction.

Our religion should not be one of mere profession, but rather one of actual service to our fellowmen. First John 3:17,18 reads, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth."

The Southeastern Children's Home, Inc. of Sumter, S. C. is an orphanage operated and supported by members of the churches of Christ. It is in need of your continued financial support as it seeks to provide daily the needs of the children who are now and who will come to be in its care and keeping. We appreciate the donations of so many of you in months past. To continue this work, we need your continued prayers and financial support. It is hoped that before many more months construction can begin on a second cottage. The home owns enough land to accomodate the building of two additional cottages. At this writing the bank balance in the Home's account is about $7,000. When we have a balance of $10,000 we feel that we may be able to begin construction on the second cottage. In the meanwhile, operating expenses for the first cottage are needed. Will you make a donation to this work today? Simply send your contribution to: Southeastern Children's Home, Inc., c/o Mr. Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, S. C. 29150. If you can send one time, that will be appreciated. However, if you can send a donation every month, that will be even better for by providing on a regular basis you are enabling us to give a dependable daily ministration to the orphans in our care.

Also, there is one other way in which you can be of help to the home. We now have

(see page 14)

BROTHERHOOD NEWS

ON FOREIGN SOIL: EUROPE - Missionaries in Yugoslavia are combating stronger resistance from Marxists. All young people are now required by the government to participate in outside seminars where Marxism is taught. Religion is being taught as superstitious, unscientific and old-fashioned.

FRANKFURT, Germany - This year marks the 25th anniversary of the arrival of the first American missionaries in Europe following the war. During these 25 years over 250 congregations have been established and approximately 6,000 Christians are now meeting regularly for worship.

TOTTLEBAND, England - Ken Chumbley, minister from Corpus Christi, Texas, has been working in the British Isles and has uncovered some interesting records and items from an ancient building wherein the church of Christ met in the 17th Century. A book of minutes testifies that the Lord's church met in an upper room during 1669 - a time when only the Church of England was allowed to meet legally. A communion table and communion ware are also part of that which Ken has discovered.

ASIA, INDIA - The government of India has been preparing legislation which will restrict the inflow of American and other foreign currency for religious purposes. If this legislation becomes law, permits will be required in order to receive money for religious and educational purposes.

PENANG, Malaysia - Frank Pierce, missionary, reports that things in Malaysia look bad. Although permission to rent a house in which to conduct worship services has been granted, no funerals will be permitted in the building. Also, postal rates have increased 66 per cent and rent has increased. Charles Bishop has again been denied a visa, which leads Pierce to believe that all missionaries will have to leave the country when their tour is up.

AFRICA, KAMBATTA, Ethiopia - The first class for the deaf has been held at the Deaf School.

DAR ES SALAAM, Tanzania - Missionaries and students of the Preacher Training School here, are teaching religion twice a week in all the city's schools.

KUMBA, Cameroon - The Cameroon Bible College resumed classes May 2 with four new students. Cameroon voted May 20 to declare itself the United Republic of Cameroon, joining the two states of East and West Cameroon.

ON THE HOME FRONT: RAPID CITY S. D. - Paul D. Hall, minister in Rapid City, has been busy receiving aid for victims of the flood in which 900 homes were destroyed, 202 died, 1800 injured and 500 missing with physical damages around $120 million. One member of the church drowned while vacationing there. Homes and belongings of many church members were swept away.

CAMP HILL, Pa. - The devastating flood which hit the Northeastern U. S. has acti vated Christians as many churches and homes of church members were opened to flood victims in the seven state area Over $1 billion damage and more than 10 lives were claimed by the remains of Hurricane Agnes. John Smoker, minister a Camp Hill indicated that the greatest nee is money.

SHREVEPORT, La. - About 80 per cen of the Christians at Southern Hills congregation have been personally involved i caring for homeless or abused children The church has been actively engaged i serving as a refuge for some of the mor than 200 children which come before local judge of the juvenile court eac month. Three group homes built by th congregation, individual foster homes ar adoptive homes serve the needs of th helpless.

ON THE CAMPUS: HARDING - M.

(see page 14)

CAROLINA CHURCH NEWS

North Carolina News

Mocksville, Main St.

CHUCK McGHEE, Reporting: Brother A. W. Chism of Fayetteville, Ark. has just concluded the most successful gospel meeting in the history of the church in Mocksville. The average attendance for the seven day series was 151, reaching a record of 203 on the final Sunday evening. Two were baptized and one restored, and many doors of opportunity have been opened for the strengthening of the Lord's kingdom in this area. The support received from neighboring congregations was an outstanding display of unity and love for the gospel message.

We were moved with compassion when we learned that brother Chism's house was destroyed by fire during his first night here. After receiving word of the safety of his family, he was able to carry on in his faith that "everything works for good" with those that love God. Our Sunday contribution ($1,508.) was given to brother Chism to help him in replacing his lost possessions.

The Lord has also given us encouragement in a very exciting Vacation Bible School this year. We were short of a very high goal of 100 by only seven.

The church here fully supports Don Freeman in Elkin, N. C. in a mission ef-ort. Don is doing an outstanding work with a small but faithful and hard working group of Christians. Before this year is nded, I am sure you will be hearing of a major step of progress by the church here.

aleigh

KENT BRAND, Reporting: This is to in-orm you of the 2nd annual North Carolina vangelism Seminar, to be held in Raleigh n the week-end of September 1-4 (Labor ay week-end). The theme will be "Beyond our Dreams." Dr. Paul Southern, Dr. Bill Cook, and Andrew Hairston (?) will "brighten our eyes" by telling us of the "peace that passes all understanding." Bill Brandon will tell us about how Christians can share this peace through adoption and foster care. Al Bergeron will lead us in the vital study of the book of Philippians. David Mills will lead us as the "servants sing for joy of heart." May I urge you to bring as many non-Christians from your area as possible. We are expecting 100-150. Won't you help us to take the peace of Christ to a world full of despair, anxiety, loneliness, and hopelessness? The registration fee will be $2.00 on or before August 15 and $4.00 thereafter. Each participant will provide his own meals. Plan on spending three nights in the Hotel Sir Walter. The rates are as follows: 4 to a room - $5.00 per person per day, 3 to a room - $5.50, 2 to a room - $7.00. We would like to request that each high school group attending be accompanied by a male and female adult chaperon. Join with us in praying for a dynamic spiritual encounter with Christ by many at the Seminar. For more information write me at the Brooks and Rosedale Church, Box 5424, Raleigh, N. C. 27607.

Elizabeth City

BILL MEAD, Reporting: The church here now conducts a "Dial-A-Devotion" ministry. The message is changed daily. We receive as many as 800 calls a day. And our last four members have come as a result of this. We recently set a new record in attendance for Lord's day worship when 67 were present. We are temporarily meeting on Route 168 (Weeksville Road) in a house near the main entrance of the USCG Airbase. The congregation plans to erect a new building on this site in the very near future. Our correct address is Route 4, Box 78, Elizabeth City, not the address given in the Directory of Carolina churches.

South Carolina News

Clemson

PHIL LAVENDER, Reporting: We are in need of some good pews. Perhaps there may be some congregation in a building program that has some old pews they would like to part with. If so, please get in touch with us at Box 333, Clemson, S. C. 29631.

Clinton

TED RUSH, Reporting: July 2 was a very happy day for me. On that day I was privileged to baptize my parents, Mr. and Mrs. Theodore T. Rush, Sr., into Jesus Christ. Daddy was a member of the Baptist Church for 30 years and Mother was a Baptist for 38 years. We thank God for the great decision that they made. On Sunday, July 9, they placed their membership with the Richmond Hill Road church in Augusta, Georgia where they make their home.

Thus far in 1972 we have had three baptisms and seven restorations. On Monday night, June 19, brother Terry Gunnells baptized Bob Barnhill into Christ. Brother Barnhill is a former Nazarene Church preacher.

Our average for morning worship during June was 50 with an average contribution of $203.06. June 19-23 a Vacation Bible School was conducted with an average daily attendance of 72.

Our next Gospel Meeting is scheduled for September 18-22 with James Watkins of Chattanooga, Tenn. doing the preaching. Please pray for our efforts in Clinton.

From The Bulletins

Williamston

"THERE GOES THE CHURCH OF CHRIST" We all have experiences in life that are sobering to us, but there is one that is very outstanding to me. Whil calling on a sister who was ill one afternoon, I heard the voice of a small boy behind me say, "There goes the church o Christ!" The boys were not members o the church, neither were their families The words drove home the thought tha those boys were speaking the truth whe they said, "There goes the church o Christ."

I know that I do not make up the churc of Christ all over the world, but when m neighbors see me, they are seeing th church of Christ. "Now ye are the bod of Christ and members in particular. (1 Cor. 12:27.)

If those boys had seen me going into domino hall downtown, into a dance hall or a beer joint, they could still have sai "There goes the church of Christ." Whe your neighbors see you from day to da they are seeing the church of Chris Please do not forget this. Young ladie how would you feel if while walking dow the street dressed in shorts, you were t hear it said, "There goes the church Christ?" Parents, would it make yo proud of your daughter who was paradin more than half nude before a crowd at th football game to hear someone say of he "There goes the church of Christ?"

Personally, I am glad that those boy saw me visiting the sick, when I hea them say, "There goes the church Christ." I hope that in case one says th about you that you will be letting "yo light so shine before men, that they ma see your good works." (Matthew 5:16.)

- Robert H. Marti

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MATTERS OF STATE . . . (Cont'd.)

16.) Let Christians therefore act in harmony with laws; let them in turn pray that all in authority may rule well and that God will give them wisdom and dispel every wicked intent and arrangement in order hat Christian people and indeed all men may live quiet and tranquil lives. It has been said that "earnest prayer for our rulers will avail more than constant faultinding."

So we are now on the threshold of another great election. Let us pray that the right man be chosen and that whoever is seected will serve well. We have opportunity to voice our desire through the ballot. We can use this if we wish. But above all, we can pray, and in turn live that our prayers avail.

CAROLINA POEMS . . . (Cont'd.)

ome said he had no soul,
ome said he had no kin,
But we had a job to do -
We had a soul to win!

s they re-entered the old bus
hey found at the open door
he driver was taking up tickets,
ut some had them no more.

he tickets dissolved in the hands
f those who laughed in delight
ecause the soul of the old black man,
as as white as snow in God's sight.

We have to live with the Black man,
The Yellow, the Red, and the White
To get on this old Christian bus,
Where there is no hatred or racial strife.
—Jerry Wayne Hudson

Did You Know?

Extra copies of any issue of Carolina Christian can be purchased for only .13¢ per copy. But we need to have large orders in advance so we can order them with our regular printing.

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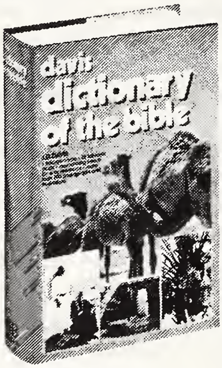
BROTHERHOOD NEWS (CONTINUED)

(Pinky) Berryhill, coach and professor of physical education at Harding College, passed away May 30, at age 61 ... HARDING ACADEMY - A full time elementary school is to be opened this fall at the Union Avenue church building in Memphis, Tenn. ...ALABAMA CHRISTIAN - ACC celebrated its 30th Anniversary last March... YORK COLLEGE - A new physical education facility is now under construction and is the fourth new building to be constructed since the Nebraska school opened in 1956... PEPPERDINE U. - L. Patrick Gray, acting director of the FBI, spoke to the Pepperdine University School of Law, at the commencement ceremonies... OKLAHOMA CHRISTIAN - A 48 unit apartment complex is presently being constructed for married students at a cost of $447, 600.

THE GOOD NEWS: "Nay, in all these things we are more than conquerors through him that loved us." - Paul (Rom. 8:37).

SOUTHEASTERN NEWS (CONTINUED)

room for one more child, a boy. Perhaps you can put us in touch with a child who needs such a home as we can provide. If you know of a child in need of a home, please write us at the address given above, and we will immediately make contact with the family and child you bring to our attention. Thank you for your help in days gone by. We continue to need your prayers and financial support.



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EDITORIAL BOOK VIEWS

Prophecy Foretold Prophecy Fulfilled, by E. R. Harper. (Privately published, 2143 S. 5th St., Abilene, Texas 79605.) 92 pages. Paper $2.

Any work by E. R. Harper would need no commendation from us (but it has it anyway). He has been on the battleline for many years strongly defending the truth. This book is made up of material presented on his radio program, Freedom Through Truth, in Abilene, Texas. Mechanically speaking, one could find a good deal of fault with it (especially in the arge number of capital letters used for emphasis) but its logic is refutable as it delivers blow after blow to the false heories of premellennialism, directed especially at Graham, Armstrong, Dehaan, and Epps. No library on prophcy can be complete without this book. The author proves beyond a conceivable oubt that everything Christ was foretold o be He now is in relation to the church nd the whole scheme of redemption--hat Christ and His church are the fulfillment of prophecy and that it is nothing hort of human folly to look forward to an arthly utopia.

Earth's Most Challenging Mysteries, by eginald Daly. Baker Book House, rand Rapids, Mich. 403 pages. Paper 3.95.

Here is a challenging book that gives undreds of facts and examples to show at much of modern geology is based on lse foundations--it denies the facts to aintain its outdated theories and is thus egenerating into a pseudo-science. Basally Daly makes a study of the conflicts etween uniformitarian geology and flood eology. He shows the utter impossibility the uniformitarian theory to explain the ysteries of the earth while showing that e flood theory is adequate to explain em all. It is a powerful defense of a iversal flood (from the standpoint of ology), and its thrust is against the whole concept of evolution and the idea that the earth and life have developed over many millions of years; in fact, it shows that the evidence in the time element favors measurement in terms of a few thousand years instead of millions of years. Some of its chapters deal with subjects such as the extinction of dinosaurs, origin of coal, the cause of the ice age, origin of oil, etc. The final of its 25 chapters is entitled, "The Cause of the Confusion and the Remedy." Both an interesting and a profitable book.

Bible People in Crossword Puzzles 1, by Lucille Pettigrew Johnson, and Criss Crossword Puzzles of the Bible, by David W. Thompson. Baker, Pages unnumbered. Paper .79 each.

Here are treats for crossword puzzle lovers. Each book contains 20 crossword (or criss crossword) puzzles on Bible people and events. Now you can learn the Bible as you enjoy working your puzzles.

We strongly recommend the following books for your study in the present fight with the liberal and modernistic trends in the church:

Pat Boone and the Gift of Tongues, James D. Bales....................	$6.95
Modernism--Trojan Horse in the Church, James D. Bales.............	$4.95
Have Atheists Proved There is No God , Thomas B. Warren..........	$4.95
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CHRISTIAN

lume 14, No. 9 September 1972

Red Oak

A Golden Opportunity

(See Page 6)

EDITORIALS

NEW TRACT

Elsewhere in this issue we are carrying an ad announcing a new tract written by Clayton Winters and published by Clayton and this editor. This work has been in the planning stage for a good long while, but the lack of financial means has prevented it being brought to fruition before now. But at long last we have made the leap (a second tract, entitled "Facts About Salvation," is on its way to the printers at the time of this writing). We hope that this service can be extended until it becomes world-wide in scope. This is only the first in two or three series planned to cover fundamental Bible subjects. The speed toward our goal will be determined by the reception given to this as well as to future publications. Let it be clearly understood that this effort is not entered into with the aim of making money (we have none with which to start and we do not expect to have any when the job is completed) but with a view of teaching more people the simple gospel of Christ--we are simply trying to broaden the base of our teaching efforts. This work will be done (at least for the present) in conjunction with Carolina Christian but not as a part of it. Any orders received as a result of such ads will aid the paper financially.

OUR ASSEMBLIES

It appears to us that far too many Christians look too lightly upon the appointed assemblies of the local church. It is our conception that every Christian ought to be at every regular meeting of the church where he worships, not so much because he will be guilty of sin if he misses (and certainly he will be unless he has a sufficient reason for being absent), but because of his love for the Lord, his love for truth and right. Christianity is a unit, a complete system, that cannot be divided without doing harm to the whole. It is made up of many essential parts, such a honesty, truthfulness, benevolence, hum lity, worship, etc., not one of which ca be neglected or abused without doir damage to the whole system. And it ju so happens that the assembling of th saints is one of these necessary parts (c Heb. 10:25), a part that helps make up th whole. Thus when we forsake the assen bly, we damage the whole system, not ju the assembly itself.

Perhaps we can illustrate this princip for you by the use of a valuable paintin When we lived in Wilmington, N. C. were often reminded that "Whistle (James Abbot McNeill), the famous paint of "Whistler's Mother," had lived the Even though I have little or no appreci tion for such marvelous works of art know that the original of "Whistle Mother" is now an extremely valua painting. But let us suppose that I (w my crude concept of the value of art) v permitted to inspect and evaluate this traordinary production. And while do so, I decide to take a cheap pocket kr and rip out a square inch in the area of eyes, but leave the rest of the picture harmed. Now would I have done dam

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ly to that part of the painting which I cut
t? Of course not. I would have dam-
ed the whole painting: for the part re-
oved is a part of the whole, not an in-
pendent entity within itself. One part
mply cannot be damaged without dam-
ing the whole. And so it is with the
sembly. When a Christian abandons or
sakes it, he has not just destroyed the
sembly (for himself), he has marred
whole Christian system: for the as-
mbly is a part of the whole, not an in-
pendent entity that can be separated
m it. The beauty and power of Chris-
nity is displayed by all of its parts,
h part in its proper place. When one
t is neglected, the whole system is
ected. Remember this the next time
devil tempts you to forsake the as-
nbly.

JR SINGING

here can be no question but that God
ained that we praise Him in song. We
y (and do) differ over the kind of music
nmanded, the manner of expression,
even the contents of the songs we sing,
about the fact of singing itself we can-
differ. The Lord has spoken on this
ter and that settles it for all God fear-
people. But there is little or nothing
singing *per se* that would distinguish
Christian from anyone else. Singing
almost a universal practice. There
those who do not sing (much) in the
sence of others, but their number is
tly reduced when each finds himself
g and contented with life. (I person-
do not, in particular, like to sing...
I start taking a shower!) There is
ic in our souls, put there by the Maker
self--emotions that find their highest
most meaningful expressions in mu-
God, in His marvelous wisdom and
dant grace, has made it possible, by
divine directions, for us to express
devotion of our hearts to Him by this
ly universal means. Singing is thus
worship just because it is singing; it
orship because it is singing with a
ose--it is a means by which the heart sincerely expresses its devotion to God.

It is our considered conclusion that God is more interested in the expression of the heart's adoration to Him than He is in the quality of singing--God wills that we express our devotion to Him, regardless of whether the quality be good or bad. It is our conception that God is concerned with the quality of the heart, not with the quality of the singing itself. Since God is tuned into the heart rather than to the quality of the singing as such, a poor singer can be just as acceptable to God as the very finest singer. But this fact should never be used to justify poor quality in our singing, especially when we have the potential to improve. It seems to us that the quality of singing is often a reflection of the quality of the heart's devotion to God. How could one sincerely express his highest adoration to God in a shoddy haphazard way when he is capable of doing better? Too often among us poor or no singing indicates little or no devotion to God. A dead church cannot sing active songs; a pessimistic people cannot sing optimistic songs with zest. On the other hand, how can an optimistic church sing with pessimism? How could an active church sing as if it were dead? When we go to God with the sacrifice of praise, whether it be singing, praying, giving, or anything else, we should go with the very best we are capable (at that time) of producing. Our singing, therefore, should always be at its very best--the best that we are capable of rendering. It should be a display of our love for and devotion to God. How could it be otherwise? "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.)

OUR PRAYING

Prayer is a Christian's perogative, a privilege God has given to all His children. By means of prayer God has made it possible for us to take our problems, needs, desires, and thanksgivings directly to His throne of grace--even the humblest Christian has a hot line to heaven. There is not a child of God in all the world who can truthfully say that nobody will listen to him when he pours out his deepest concerns or expresses his highest joys. God does! When we pray, He hears. The Christian can have no doubt about this. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (1 Pet. 3:12.)

But we must learn to use the privilege of prayer, not abuse it. The Bible says, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." (Luke 11:1.) Surely the disciples of Jesus had learned to pray in some sense--surely they had often prayed before this. But yet they needed to be taught to pray. When they saw Jesus praying they must have realized the bankrupted nature of their own prayers. They evidently saw that Jesus had captured a dimension in prayer that they had missed. His prayers were more than mere words. When He prayed He was in communion with God. Furthermore, His prayers were more than the hypocritical form the disciples had so often observed in the Pharisees. Christ took His whole being to God in prayer. He did not pray for selfish ends (such as constitutes much praying today). He prayed first, last, and always, "Thy will be done." He thus taught the will of God in prayer, and when God's will was done, His prayers were answered. And we seriously suppose that when He prayed, "Thy will be done," He went about His Father's business and accepted what came as the will of God, as the answer to His prayers. This is simply putting one's petition before God and trusting Him to give the right answer.

Prayer is, therefore, putting ourselves into the hands of God, trusting Him to bring about His will in our lives, and accepting what He sends as His way of working His will for and in us. But too often we try to dictate to God what to do and demand that He bow to our wishes--demand that we have our way, not His, when H
answers our prayers. This is the abu
of prayer. We must always seek God
will. And if we have the right attitude (t
attitude that God rules the universe a
that His answer to our prayers must
into His overall plans and purposes)--
we are willing to accept what He sends
His will for us, we can "...therefo
come boldly unto the throne of grace, t
we may obtain mercy, and find grace
help in time of need." (Heb. 4:16.) W
greater blessing could we seek?

OUR GIVING

Jesus said, "It is more blessed to g
than to receive." (Acts 20:35.) T
gives a meaningful angle to giving, but
our materialistic society where it is ro
hog-or-die (get all you can before
other fellow gets it all) it is a hard phi
sophy for most people to accept. But
the final analysis (even apart from
fact that Jesus said it) it is the philoso
best suited to fill man's needs--the o
philosophy of giving that produces gen
ous characters, contented hearts,
happy lives. Man was made, not jus
get, but to get so he can give. The Scr
tures say, "Let him that stole steal
more: but rather let him labour, work
with his hands the thing which is good,
he may have to give to him that needet
(Eph. 4:28.) Giving is thus a vital par
a Christian's character. He gives ou
a heart overflowing with love and comp
sion, and in so doing is twice blessed:
is blessed in giving and he is blessed
cause he gives.

But now and then every Christian ne
to take a long serious look at his gi
habits, not just to see how much (
percentage of his income) he is giving,
also to determine his motives and ma
of giving. Paul says, "Every man acc
ing as he purposeth in his heart, so
him give; not grudgingly, or of neces
for God loveth a cheerful giver." (2
9:7.) In this verse the Lord teaches
purpose in our hearts what we are to

(see page 14)

"DOING YOUR OWN THING"

rmon Caldwell, Clemmons, S. C.

'his phrase is common in modern times
d bespeaks a philosophy, though seem-
gly new to some, actually is as old as
manity itself. The notion prompting it
that whatever one wishes to do, because
wishes to do it, no matter what it is,
ere are no inhibitions, no restrictions;
eedom belongs to the individual and free-
m he shall have. If one does not want to
something, then he will not; if he wills
do it, he is indeed determined to do it.
'his is a philosophy espoused especially
youth, but it is one that also is char-
eristic of older generations as well.
is called "the new morality." There
no ethics by which a person is bound;
re are no rules; there is no authority.
w wrong its exponents are when they
el it "new." The word of God is abun-
t with evidence that it has been in vogue
ce the beginning of time!

eople have always insisted that they
e had the right (?) to make their own
es, to do as they pleased, to make their
decisions, to practice their own phil-
phy, to indulge whatever they wanted;
re must be no shackles and encum-
nces. Rules are traditional, and why
ust to or be bound by what other people
ct or impose? No generation in history
been devoid of this concept. The
le world (and we have no idea what its
ulation was) was like this in the days
Joah. (Gen. 6:1-2.) The persistency
self-will was the downfall of Israel.
world's morals and respect for God
r to Christ's coming and the establish-
t of His church had completely col-
ed. (Rom. 1:21-32.) The Jews in
s' day rejected Him because of their
whelming ego and insatiable self-
lgence.

en the gospel of Christ was pro-
ned and His church was formed.
le became His disciples. He had
ht them with His life's blood. (Acts 20:28; 1 Cor. 6:20.) But many of them, too, departed - just as those during His lifetime "turned and walked no more with him." Paul and other inspired writers of the New Testament warned frequently of the vanity of human reasoning and sophistications. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) See also 1 Tim. 4:1-4; 2 Tim. 4:1-3; Tit. 2:14-16; 2 Tim. 2:14-16. The arrogance of human nature, thus, has always striven to deal a severe blow to divine authority. Why, said many back then should we be restricted? This is what we want! This is what we will do! And so it is today. Say some, "This is my bag - my aim - my thing."

These deny principle. They repudiate standard. Hence they reduce Jesus Christ, who made the standard, to one who made a standard to keep only if one wants to keep it. His diety is denied and He is nothing but a good teacher, perhaps; a prudent philosopher. This is what happened long ago, and Peter knew it, and he set forth a refrain so loud in opposition to it that it echoes and reverberates in our minds and consciouses even to this day! "But there were false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (2 Pet. 2:1-2.)

Is there no rule? Is man left to himself? This cannot be! Savagery, anarchy, violence, though already in evidence, would be unleashed upon humanity like a giant tidal wave of destruction even to the degree that there would no longer be humanity. There must be standards. And the Lord's standards are still with us and are binding because He is Lord and His

(see page 14)

GOLDEN OPPORTUNITY - BURNSVILL

We all like to read such headlines as, A New Congregation Started, because it usually indicates progress and growth, but few of us are willing to take the initiative in establishing new churches--few of us are willing to go where the work is.

But the Lord's church in the Carolinas (or anywhere else) makes progress only when the Lord's people shoulder the responsibility of carrying the gospel into homes, communities, cities, and countries where the name of Christ is not known--when they recognize that it is their responsibility to preach the gospel to every creature. Too long we have set back and waited for someone else to do the job. And there are a few (thank God for them!) who go on and do the work, even in the face of tremendous odds, because they love the Lord and the cause He died to establish.

It is our purpose now to commend to you the Red Oak church (located about 16 miles northeast of Asheville, N. C.) and its plans to start a new congregation in Burnsville, N. C. And at the same time we want to inform you of a golden opportunity for you to help. First we will tell you about Red Oak, then about Carl B. Hyder, its preacher, and then about Burnsville, the plans, and the needs.

Red Oak is a small church, as far as its total membership is concerned, but it is large in vision and extremely active in its outreach for Christ. It has about 25 members and averages 48 for the Lord's day worship. Its contribution is between $65 and $80 per week, but all of it is used to preach the glad tidings as opportunity presents itself. It has its building (which was constructed in 1952) paid for, supports (with the help of a member in Burnsville) two 15 minute weekly radio programs (one of which is in Burnsville), helps a number of missions points, and is engaged in other useful works. The Red Oak church is well prepared by devotion and experience to carry out its plans to start the church in Burnsville.

Brother Carl B. Hyder preaches for t
Red Oak church without charge whatsoev
to the church, and has since its beginn
in 1941. He says, "I have carried on t
work without pay, looking for the payc
of heaven. Also in the steps of Paul
am trying to preach and build where
other man has been." Brother Hyder i
retired printer and plans to do most of
preaching in Burnsville until a full ti
man and his support can be secured.

Burnsville (where Red Oak plans to bu
a building and start the Lord's church)
the county seat of Yancy County, which l
a population of 14,000 souls--presen
there is no church of Christ meeting in
entire county. Burnsville is located
U. S. 19 between Asheville, N. C.
Johnson City, Tenn.

Although there are only two known me
bers in Burnsville, Red Oak plans to p
vide a meeting house and then start
church with its own forces (as of now,
meeting place can be secured). Al
with the present radio program, Red
plans to furnish, in addition to the bu
ing, teachers, and other workers as l
as they are needed. One of the memb
in Burnsville (Bess Lewis)has contribu
a well located lot, and a clear deed
been drawn up and recorded. Plans
for construction to begin on the buil
as soon as possible.

Red Oak plans to build the buil
(mostly with local labor), but it ne
some financial assistance. (Bro
Hyder says, "We plan to do the job
selves if no one else is willing to he
Although this is the kind of spirit we
to see...and the kind of people we lik
help, his determination needs to
backed with our dollars.) To do the
right (and there is no other way to d
at least $7000 is needed in addition to
Red Oak can supply. If we want to see
kingdom spread, then we must be wi

(see page 14)

LET'S MOVE FORWARD

The cottage in Sumter, South Carolina,
now full! The last child to come to live
the home is a four year old boy. His
me is Richard. He comes to us from
rth Carolina. In fact, even though the
me is located in South Carolina, 75 per
nt of the children now living in the home
me from North Carolina. This shows
at the home is providing for children
om all parts of the Carolinas.

Now that the first cottage is full, what
ll be done with other children who need
home? The Board of Directors decided
their meeting on July 29, 1972, to con-
ue accepting children who need a home,
d to place these children in private
mes until a second cottage can be built.
e Southeastern Children's Home, Inc.
l pay all expenses of these children
ced in private homes. Bear in mind
t this is a temporary measure until
second cottage can be built.

bviously there is a pressing need for a
cond house to be built! The Home owns
d on which to build. Why, then, do we
begin immediately to construct the
cond cottage? The answer is that we
not have enough money on hand at this
e to build a second home. From the
y first the Board has tried to operate
Home on a basis that is financially
nd. The Board has decided that ser-
s thought will be given to building a
ond house when there is a balance after
bills have been paid of $10,000. We
d special contributions toward this
l. Will you make a contribution to the
ding fund today? Donations both small
large are needed and are deeply ap-
ciated. You may send your gifts to:
theastern Children's Home, Inc., 75
h Street, Sumter, S. C. 29150.

here is also another need. When the
ond house is built there must be addi-
al funds coming in on a monthly basis
meet the operating expenses of this ad-
onal cottage. For this purpose we also
d your donations.

The big question is: Shall we stand still, or shall we move forward? With so many children needing our care we have no choice but to answer this question by saying, "With God's help, and yours, we will move forward!" The speed with which we can move forward is directly related to the funds on hand for the support of this work.

The Southeastern Children's Home, Inc. has been richly blessed from its very beginning with loyal support from faithful brethren and sisters in the Lord. We believe we can continue to depend upon you for support, as homeless children continue to depend upon us for daily care and keeping.

We invite you to come visit us. We know that when you see the first cottage full of children who are happy, well fed, and healthy, and when you talk with both the children and the houseparents, you will be deeply and favorably impressed. You are welcome to come by the home at any time. We seek to operate this home in a way that will commend itself to Christian people.

While the first cottage is now full, the Southeastern Children's Home, Inc. still plans to accept additional children and to provide for them in private homes, as was stated above. If you know of children who need a home, and the training of Christian parents, then we would like for you to write us. There is no shortage of children who need a home. The problem has been letting the children who need a home know of the service that the Southeastern Children's Home offers. We would like for you to be looking for homeless children whom you may refer to us. As the home grows and becomes better known, no doubt we will almost daily have children referred to us. In the meanwhile, we count on you to put us in touch with destitute children. You may write us at the following address: 75 Nash St.,

(see page 11)

QUESTIONS ANSWERED

Howard Winters, Duncan, S. C.

Over the past several years we have received a number of questions (as of yet, all of them unanswered) related to war, the sermon on the mount, Christians serving on the police force, one's responsibility to his government, and the extent of the non-resistance doctrine of Jesus. And now with the growing tide of drug addiction among youth, resulting in an increase in theft to support their addiction, a new dimension of the question is coming to the forefront with a great deal of urgency, namely, the extent to which a Christian is justified in the protection of his property. Although far from covering all that is involved, the following question (from a Carolina Christian who wishes to remain unnamed) may help us to respond in some small way to all the related questions: "Does the New Testament authorize a man to protect his life and property within the bounds of law or does the non-resistance teaching of Jesus (in the sermon on the mount) apply in all cases?"

There are really two questions here, one on the right to protect life and property and the other on the non-resistance doctrine taught by Jesus in the sermon on the mount (Matt. 5:38-42), although they are closely related. And since this is the case, there is far too much involved for us to try to give a detailed answer at this time; however, they are both too important not to receive our most careful consideration.

As most everyone knows who have known me in the past, from the time of my conversion to truth until a few years ago I was an avowed conscientious objector (one who believed that all forms of resistance were prohibited by Jesus). I also did some preaching and a little writing to that effect. However, four or five years ago, because of certain questions relating to the Vietnam conflict, I decided to seriously restudy the whole issue as time would permit. This study inevitably led to th
works of Foy E. Wallace, Jr. on the "wa
question." Although I had previously re
some of his writings on the subject, f
some reason or other it had never dawn
on me just what he was saying. But th
time his thoughts struck me hard and
devastatingly floored every concept I h
ever formulated. Since then, my thin
ing has not been the same. And as of no
even though I have some difficulties
work out (some questions in my own mi
of which I have found no satisfying answe
as of yet), I have now concluded th
Wallace's view correctly represents t
truth on the sermon on the mount.
therefore recommend that everyone w
is interested in the subject read his boo
The Sermon on the Mount and the Ci
State and The Christian and the Gover
ment. Simply stated, his view is that t
sermon was (and is) addressed to indivi
uals and therefore must involve individ
action alone. It prohibits the taking of t
law into one's own hands, but it has no
ing to do with the individual acting a
servant of the civil state. Thus the
dividual cannot kill (or take human li
on his own, but this in no way restri
him from serving the state as an exe
tioner for the state--acting for the st
in enforcing its laws. Jesus thus does
condemn the policeman for putting
criminal in jail but he does prohibit
individual, as an individual, from prep
ing a prison of his own and confining
prisoner therein. He does not condem
civil oath (such as in a court of law or
public office) but he does restrict indiv
ual swearing (confirming each word w
an oath).

Much more needs to be said on t
point, but we must now return to our qu
tions. "Does the New Testament auth
ize a man to protect his life and prope
within the bounds of the law?" Forme
I would have answered with an emph
"No!" But with the Wallace view of M

5, 6, and 7, a necessary change of mind resulted. I now believe that the New Testament does authorize a man to protect his life and property within the bounds of law (that is, one must remain within the law, which recognizes this right, and not become a criminal himself--he must not take the law into his own hands). For example, if a thief was breaking into a home to steal (or a molester to harm the wife or children), I believe the New Testament authorizes the home-owner (or husband) to do whatever the law allows to protect his property (or family). Jesus most assuredly implied this when He said, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." (Mark 3:27.) Jesus implies that the strong man, if left unbound, will prevent the theft and plunder of his property. But this implication carries with it also the strong implication that the strong man will use whatever means that is necessary (within the bounds of the law) to prevent the theft and plunder. And since this is the case (and since the words of Jesus seem to approve, not condemn, the action of the strong man), I take it that Jesus is implying the divine right of the strong man to protect his property. Since this right is implied (admitted by all in the case of the non-Christian), how can it be right for the non-Christian and wrong for the Christian? It cannot be. There is no other conclusion to reach without a lot of Scripture twisting.

As to the second question, "Does the non-resistance teaching of Jesus apply in all cases?" it is impossible to interpret the non-resistance doctrine to mean *all* resistance. Would one not be resisting a thief if he called a policeman or installed a burglar alarm system? Indeed he would! But no one believes that Jesus was remotely prohibiting such actions. Thus there must be some limitations placed on the idea of non-resistance. The only reasonable view I have ever come across is that advocated by Wallace (set forth briefly above), which limits the non-resistance to individual actions involving far more than personal protection--it is the personal relationship of man with man. Other passages must be consulted to see how one should react toward a thief who is stealing his property.

But going a step further: as a husband and father I have a duty, a God-given duty, to provide for (and this provision includes protection) my family. To stand by and watch a man criminally assault my wife or daughter without any resistance on my part would be, in my mind, farther from a Christian act than any resistance conceivable. It would be a criminal neglect of duty (at least as I see it), such as neither man nor God expects, much less demands. And to try to prove that Jesus approved, taught, or commanded such criminal neglect of duty for a husband or father in His non-resistance doctrine, is, in my judgment, a criminal act of false exegesis. Both my mind and heart rebels from such.

We conclude therefore that the true doctrine of non-resistance is a prohibition of personal revenge or retaliation--revenge or retaliation without regard to right, justice, or law. This being the case, when it is rightly understood and applied, it does not forbid the Christian from protecting his life and property within the bounds of law. Since the non-resistance doctrine does not prohibit it, and since other passages (such as Mark 3:27) seem to approve it, we conclude that the New Testament does authorize a man to protect his life and property within the bounds of law.

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BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: EUROPE, RUSSIA-Otis Gatewood, veteran missionary to Europe has recently been traveling with others behind the Iron Curtain. Their work has been carried on from the Gatewood mobile home.

MOSCOW, USSR - Missionary Bob Hare in Austria, reports that he, Gwen Hensley, Tim Mingle, Kent Taylor, Richard Quinn, Bob Vance, Jimmie Lovell, and Sam Hardin toured various parts of Russia and met with officials in Moscow to seek permission to print Bibles. The trip was made in June (7-19) and required their driving over 5,000 miles, reported Hare. However, the officials denied their requests to print Bibles, saying that more of Lenin's books were being printed than the Bible and that the Bible was an enemy of the Soviets. Hare also reported that the Scriptures are so limited in Russia that New Testaments are selling for $40 each and Bibles for $75 on the black market.

GENEVA, Switzerland - Over a period of three weeks, June 11 through July 2, about 100 Christians worked in the Geneva campaign, resulting in at least 14 baptisms.

ASIA-MADRAS, India - According to Paul S. Nathan, who preaches in Madras and travels extensively in India, the church of Christ is the fastest growing "Christian" religious group in the nation. It is second only to Hindu in all religions of the nation. There are about 110,000 members identified with the church in India with congregations numbering 50-65 members. The church is twice the size of Catholics, reports Nathan.

VLJAYAVADA, India - Large sections of this city lie in ruins following fires set by communist rebels. Jack Church reports that the church meeting house was among those buildings destroyed. J. C. Bailey reports that hundreds of Christians have lost everything they have, by fire and riot.

CENTRAL AMERICA-SAN SALVADOR, El Salvador - Rudy Wray, missionary here, reports that their 10 month project to achieve government recognition for the church has been successful.

ON THE HOME FRONT: GROTON, Conn. - The church in this city having less than 100 members is determined to take the gospel to the "forbidden land" of Tibet, one of the most difficult areas in the world, because it is closed to all foreigners.

LOS ANGELES, Calif. - The 1972 edition of Britannica Book of the Year contains an article on churches of Christ written by M. Norvel Young, chancellor of Pepperdine University. The book concerns itself with great events of the year and Young writes of brotherhood activities such as: preaching school increases, areas of greatest church growth in the world; the merging of many congregations in the same community for strength, and the growth of our Christian colleges.

DETROIT, Mich. - Marvin F. Bryant, former Presbyterian preacher, and Robert Shank, former Baptist preacher, spoke to thirty leaders from various religious groups at a luncheon-meeting June 1. Church leaders were contacted through letters and personally. Advertisements for the meeting read: "Two men who have found their way out of the confusing haze of denominationalism and man's organized religion, into the new and living way of New Testament Christianity."

ON THE CAMPUS: Pepperdine U. - President Bill Banowsky reportedly was knocked to the ground in front of a hotel hosting a $500 a plate dinner for the Republican National convention held in Florida. A demonstration regarding the cost of the dinner was the cause of the disturbance causing Banowsky to be involved as he walked through the crowd...

(see page 11)

A LETTER OF INTEREST

Jim Stutts, High Point, N. C.

The following letter was sent to the High Point church shortly after I returned from a campaign in Cameroon last year. The letter says much for campaign work, and I submit it with the prayer that other congregations may be inspired to participate in such works.

9 February, 1971

Dear brothers in Christ,

Please permit me to take this opportunity to express our appreciation and heart-felt thanks for your permitting brother Stutts to be a part of the January, 1971 campaign in Cameroon, West Africa. Permitting him to participate in this work for two years in succession is highly commendable. I realize that the congregation had to make some sacrifices and endure some inconveniences to enable him to be a part of this work. For the spirit and interest manifested in so doing I thank you and commend you.

Some might regard the campaign work expensive, but we regard it a real bargain for the Lord. The one week meetings I helped arrange for the Senatobia church for which I worked in the states inevitably cost us more than $500 each. By that yard stick, for the price of two one-week meetings you helped maintain a man four weeks on a ripe, virgin field where he helped convert 63 people, where he helped establish 3 new congregations, where he helped enroll 240 active students in Bible Correspondence work, and where he helped visit, teach, and encourage 14 additional congregations. To do all that his travel cost him approximately 5 cents a mile, and his room and board about $20 a week. He was able to preach or teach every day but Saturday, never less than 3 hours a day and sometimes as many as 7. Don't you agree this is quite a bargain for the church?

Please do not forget what a vital part of our program these campaigns are. There are so few of us here and our challenges so great there is no way we can meet them. But with a month's intensive help from ministers such as brother Stutts we are able to do in 4 weeks what it would take us at least 6 months to do otherwise. Thank you for helping provide us some additional manpower this year.

Signed: David W. Chidwell

BROTHERHOOD NEWS . . . (cont'd.)

NORTHEASTERN CHRISTIAN - John Barton is now serving as Vice President of NCC...OKLAHOMA CHRISTIAN - Jeff Bennet, a student at OCC, earned a spot on the U. S. Olympic team which competed recently in Munich, Germany. The Oklahoma City Chamber of Commerce has honored OCC and coach Raymond Vaughn for having one of the most outstanding sports programs in America's small colleges.

THE GOOD NEWS: "For to me to live in Christ, and to die is gain." - Paul (Phil. 1:21.)

CHILDREN'S HOME . . . (cont'd.)

Sumter, South Carolina 29150.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

From the Bulletins

Winston Salem, South Fork

MODEST APPAREL "...women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire, but by good deeds, as befits women who profess religion." (1 Timothy 2:9-10.)

This passage calls on Christian women to dress themselves in modest apparel. This scripture stresses clothing that is sober and sensible. Paul specifically points out that Christian women should not be concerned with elaborate hairdos or valuable jewelry or expensive clothes. Instead, a Christian woman should be concerned with adorning herself with good deeds and with living a good Christian life. The purpose of this passage is to say that Christian women should be attractive because of their Christian conduct, but not because their clothes are of the latest style, or because of the shortness or tightness of their clothing, or of the perfection of their hair style or makeup. A Christian woman should not dress to be attractive. She should dress to be sensible and modest. It is her conduct that she needs to be concerned with in order to be attractive.

Several have expressed concern over the habits of dress used by many of the young ladies here at South Fork. We have been personally concerned about this for some time also. It seems evident that some of the young ladies here do not understand that as Christians their purpose should be to dress sensibly and modestly. Perhaps they have not been taught this at home or in Bible classes. These young people need to be more than just told to dress sensibly and modestly. They need the examples of the older, more mature Christian women. Also, the parents need to exercise control over what their daughters wear in order to teach them what sensible, modest apparel is.

It is natural for young ladies to want to be attractive. We need to teach them that it is worldly and vain to try to be attractive by exposing their bodies to the best advantage by wearing immodest clothing. However, with this correction, we need to emphasize the Christian way to be attractive. Perhaps it is because of a failure to emphasize the Christian way that our young ladies often continue in the worldly way.

We hope that all parents will examine what their daughters wear and what their purpose is in wearing it. Is it worldly or Christian? We pray that each young lady will also ask herself these questions. We all need to examine our lives constantly to work toward perfection in and through Christ.

— Dave and June Steen

Mocksville, Main Street

PRAISE THE LORD! Recently many articles of criticism have been directed against those using expressions such as "praise the Lord." The objection is that such phrases, when often used, serve to stimulate emotion and are typical of extremes in spiritualism--leading to tongue speaking, etc. As always, there are two sides to extremes. On one hand emotions can be stimulated for the sole purpose of sensualism--On the other they can be surpressed to the degree that worship becomes artificial, even hypocritical. In either case the worship is vain and is not in "spirit and truth." (John 4:24.)

Over 200 times the word "praise" occurs in the Bible. Most often it is in the good sense and directed toward God. This is not to mention the many synonyms, such as: "glorify," "honor," "confess," thanksgiving," "psalms," etc., all meaning approximately the same. The word "praise" comes to us from Latin and means "price" or "value." And may be defined as an ascription of value or worth.

It may be bestowed upon unworthy objects or from improper motives. True praise consists in a sincere expression of a real conviction of worth.

Praise is first of all an inward emotion (Ps. 4:7), a music of the soul (Luke 1:46), which no language can adequately express (2 Cor. 9:15). But instinctively the tongue strives to express the praises of the heart (Ps. 51:15). Further, it is most often expressed in the spirit of song (Eph. 5:19), the natural impulse and delight of those that love God. It may be spontaneous and individual, or in unison with the whole assembly. And finally, it is a duty (Col. 3:16-17).

What better way to honor our Lord than to say with the same sincerity as the prophets and apostles, "praise the Lord !", and say it often?

"Praise our God, all you his servants, you who fear Him, small and great." "Hallelujah! For the Lord One God the Almighty reigns. Let us rejoice and exult and give Him the glory." (Rev. 19:5, 7.)

— Chuck McGee

Fayetteville

"TAKE HEED BRETHREN" There are "deceivers," "false prophets," "seducing spirits," "doctrines of devils," etc., to be prepared for and guarded against. False teachers use "smooth and fair speech," they come (though not always) in privily--that is they keep their motives and their actual unbelief a secret. They are boastful, they claim superior faith, superior culture and very much superior learning; yet with all that they feign a humility and such a superior amount of devotion and spiritual elevation that they cannot endure to engage in an investigation of religious doctrines. No, that would be controversy, and controversy is crude and uncultured. Such teachers always "promise liberty," (2 Pet. 2:19.) They boast of their freedom and "free thinking" --though they are the bond servants of Satan and they are not free nor are they thinkers. They go on boasting of their intellect and learning and discoveries, and blaspheming that which is as high above their thinking as the heavens are above the earth. (Isa. 55:8-9.) They tell you to throw off the shackles of creeds and customs and to give your reason an opportunity to function. But few false teachers in our age advocate or advise men to give up religion. No, no, religion is an essential element in our psychological and social life. Do not give up religion but change your creed and your practice to meet the latest demands of lasciviousness and the most fanciful requirements of the theorists.

These dangers have always plagued God's children and they surround us in this age and are making assaults upon the church and upon the faith of our young people. We must guard against the devices of Satan! We must guard against sectarianism in our midst! "Ye therefore, beloved, seeing ye know these things before beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." (2 Pet. 3:17.) Brethren, TAKE HEED!

— Unsigned

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Editorials . . . (cont'd.)

(and that is simply to settle beforehand or to determine the amount in advance). Scriptural giving must therefore be planned giving. Have we planned our contribution ahead of time? What are we doing with the money (as well as things and time) God has given us? Do we spend it all on self or have we learned the blessings of giving? Do we give impulsively (only when we are present at the Lord's day worship)? Suppose we are unable to attend worship services on a given Sunday, what do we do with the money we would have contributed had we been there? Would we see that our contribution reached the proper hands if the collection baskets were not passed around? Are we concerned how the money is used after it is contributed? Do we give because we are involved or to keep from getting involved? These and similar questions should point up the fact that the Lord expects us to give systematically--to make giving as much a part of our character as honesty, love, justice, compassion, understanding, etc. Scriptural giving is planned giving--giving the right amount to the right cause with the right motive. How is your giving? Is it a blessing or a burden?

Doing Your Own Thing . . . (cont'd.)

divinity and authority have been attested, witnessed to, and verified again and again.

In religion, though people have moral standards, they still want "To do their own thing." "Everybody to his own belief. . .", etc. But if this were verified, then there would be no such thing as vain religion. Jesus contradicted this notion when He insisted: "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) The doctrines of men, He asserts, produce vanity and are unacceptable.

Standardized concepts and regulations are too far out, say some. But Jesus is true, He is divine, He died, and was raised from the dead. (Jn. 14:6; 1 Cor. 15:1-7.) This makes Him possessed of what He said He was possessed of: all authority. (Matt. 28:18; see also Eph. 1:23; Col. 1:18.) If He has it, then all are subject to it, and - He has it! He is sovereign Lord! His will allows of no appeal, substitution, or competition. Hence we must abide by His values and not our own - morally and religiously.

Too many insist on practicing what they want to religiously, yet condemn their young counterparts for wanting to do their own thing morally (or immorally) and thus are wholly inconsistent! The Lord never intended for anyone to be his own boss. Oh, we can be just that and do just that - and be eternally condemned for it. But Christ has given us what He intended for us to do and say and believe and be, and if we do not do it, we are lost. People need to think about these things.

A Golden Opportunity . . . (cont'd.)

to support those who are willing to work to spread the kingdom. For this reason we consider this a golden opportunity for Carolina Christians, acting both as individuals and as churches. The church needs to be started in Burnsville. The Red Oak church is willing to take the lead. But it needs (and should have) financial help from all of us. If we let this opportunity pass, it could well be years before another will present itself. So we appeal to all our readers to rally behind this good cause and help plant the church in Burnsville. We have no doubt but that the job will be done, but how many of us will be an instrument in the hand of God to bring it about? For reference you may contact the Biltmore or East Chestnut church in Asheville or the church in Hendersonville or Mairon. Make your contribution generous and send it to Red Oak Church of Christ, Route 3, Box 78, Weaverville, N. C. 28787. Mark it for the Burnsville Building Fund. - Ed.

A VITAL BARGAIN

A church (or an individual) can send Carolina Christian to each home in the church for only .12¢ per family per month.

EDITORIAL BOOK VIEWS

The Plain Truth About Armstrongism, by Roger R. Chambers. Baker Book House, Grand Rapids, Mich. 49506. 146 pages. Paper $.25.

Everyone has been, or soon will be, confronted with some tenets of the Worldwide Church of God, headed by Herbert W. Armstrong. This book is an eye-opening study of this fast growing American cult. Although it does not propose to take up and refute every doctrine taught by Herbert W. and Garner Ted Armstrong, it successfully removes the foundation (the theory of Anglo-Israelism) and the whole structure falls in on itself. Its six chapters deals with "The Lost Key," "The 'Lost Tribes'," "'It's in Your Bible,'" "The Hope of Israel," "The Sabbath and the Law," and "Phonology or 'Phonyology'?" We need this book because most of us have only known and fought the symptoms of the Armstrong movement, but Chambers diagnoses the disease. This makes it a valuable study--a book everyone needs to read.

Abortion, by John R. Rice. Sword of the Lord Pub., Murfreesboro, Tenn. 40 pages. Paper .25¢ each or 5 for $1.

Does the human fetus have a right to life? This is an issue facing everyone of us today. John R. Rice is a fundamental Baptist, and he pulls no punches for anyone. In this booklet he aims right and shoots straight...with Bible ammunition. Although a few of his conclusions do not follow from the Scriptures cited, this is, by far, the best brief treatment of the subject we have seen from the conservative viewpoint. Regardless of your present convictions about abortion, you should read what Rice says. We think it proves that most abortions are nothing short of murder.

God's Word: How To Do It, by John R. Rice. Sword of the Lord Pub. 172 pages. Cloth $3.

In our conception, only a very few authors in the 20th century can stimulate as much thought as does John R. Rice. In this book he deals with how to do what he calls God's work. Although there are some vast errors set forth and he applies every passage referring to elders to preacher (which he calls pastors), there are many thought provoking things to be considered and many Scriptural lessons to be learned from him. He is especially strong in his attacks on formal worship, and you will be delighted with his chapters on "What is Wrong With Organ Music During Prayer?" "Unworthy Missionary Appeals," and "Women Preachers and Bible Teachers." Well worth studying.

A Treasure of G. Campbell Morgan, compiled by Ralph G. Turnbull. Baker. 229 pages. Paper $2.95.

A collection of 17 sermons, lectures, and tracts by this marvelous writer. Those who know Morgan already will gladly welcome this addition to his printed works; those who do not know him will hardly find a better work with which to get acquainted with him. You will marvel at some of his unusual insights.

Amos Prophet of Social Justice, by Page H. Kelley. Baker. 134 pages. Paper $1.25.

Another guide book in Baker's contemporary discussion series. It consists of 13 chapters covering the book of Amos. Although we are not deeply impressed with the commentary part, it does have merit in its divisions of the book and in the discussion questions at the end of each chapter. It could be very useful for an adult class studying the prophet Amos.

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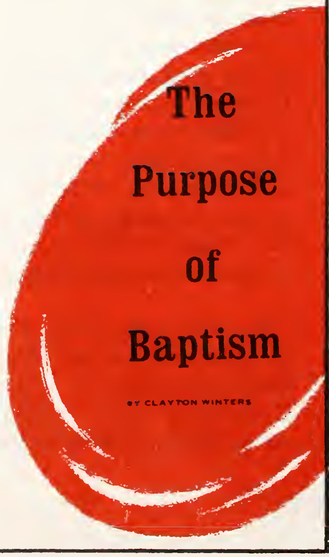

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Volume 14, No. 10, October 1972

CHURCH
OF
CHRIST

Sumter–Its History

S. C. LECTURESHIP

(See Page 10, 11)

EDITORIALS

GIVE A BOOK

My deep-seated prejudice in favor of books just about disqualifies me from writing on this subject. For more than 20 years books have been my constant companions. I am seldom seen without a book in my hand or one lying nearby. I have read thousands, bought hundreds (my own private collection consists of more than 1500 volumes), given away scores, and even sold a few (I am still engaged in this trade, both for Carolina Christian Bookstore and on my own). But I have never grown tired of books--in fact, the delight they bring increases with each passing year.

It would be impossible to convey the thrill that ran through me when I first opened and started to study my very own copy of The People's New Testament With Notes by B. W. Johnson. Suddenly a whole new world had opened to me--a world in which I could drink deep into the thoughts and personalities of great minds, both of the past and of the present. The second book I purchased was McGarvey's Sermons (and I doubt that a better choice could have been made then). I well remember how I would get so excited reading it that I would jump up and run through the house trying to convey to Mother and Dad the rich treasures I had found. I had just begun to discover the joy there is in books...and there was more to come. But money was extremely scarce in our family and I could only buy about one book a month. But as each new one came it brought with it a new thrill, a new challenge, a new opportunity. There was DeHoff's Gospel Sermons, then How to Study the Greek New Testament by Guy N. Woods, and then the Hardeman-Bogard Debate, all offering new marvels and wonders in the world of literature. Soon I had a "want" list as long as my arm. Had someone been thoughtful enough to give me a book (and they did later but not in those early days) it would have been the most useful and meaningful gift of a lifetime--a gift that would still be on my shelves and still be contributing richly to my life. Surely there are many others (especially preachers) who would rather have a book than any other gift. Why not try giving one for the upcoming holidays. By giving a good book you can make a lasting contribution to the character of someone you love. (I would be glad to suggest and help you select a useful book for anyone you have in mind.)

HE'LL LEARN

Wesley Crews, a man of tremendous ability and love for the truth, was recently preaching in a meeting (or so we are told by Jerry Westmoreland) in Henderson, N. C. There were 35 or 40 people there to hear him from several different denominations, including some denominational preachers (Wesley himself came out of denominationalism less than three years ago). In characteristic style, he took a five dollar bill from his pocket (I do no know how a preacher happened to have that much on hand) and waved it before the

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audience announcing, "I will give this five dollars away, and I will give it away tonight, to anyone here who can read about the church he is a member of in the Bible." Although pages began to be flipped in Bibles all over the audience, no one claimed the money. It became obvious that the people there were members of churches not mentioned in the Scriptures. The point had been made... and made well.

But this was not the end of the affair. After the service was over, Wesley's lovely wife came up to him and reminded him of his offer: "You said you would give that money to anyone here tonight who could find the church he is a member of in the Bible. Well, I can find the one I am a member of in the Bible. Are you going to give me the money?" He was caught--he had not modified his statement to exclude her. She got the five dollar bill!

UNPLANNED GIVING

In Sprightly Running, the autobiography of an English writer, John Wain says, "I once heard of an architectural student who was told to design a house. He came back with a design that included a bathroom thirty feet long by two feet broad. He knew that wasn't the ideal shape for a bathroom, but it was the space he had left for it, so the bathroom had to be that size." As we read this we thought, "Why his is exactly the way a great many Christians give: they design or plan for everything else and then use what is left over as their contribution to the Lord's work." But this is a far cry from what he Bible teaches. Paul says, "Every man according as he purposeth in his eart, so let him give; not grudgingly, or f necessity: for God loveth a cheerful iver." (2 Cor. 9:7.) Thus unplanned iving is not Scriptural giving.

ENAMING SIN

There are certain religious people who re quite outspoken in their belief that hey have received such a degree of grace usually called sanctification or a second work of grace) that it has removed all desire to sin--that they no longer commit sin. Since we formerly worked and worshipped with such a group (and we know their thinking and actions well), we have heard them testify on innumerable occasions that all desire to sin had been miraculously removed by what they referred to as the baptism of the Holy Ghost. They constantly affirmed (although we never heard anyone else say that about them) that they had no sin, did not sin, had no desire to sin, and therefore could not sin. All ability to sin had been removed by the power of God. But there was one thing we always observed: they still committed the same acts, such as gossip, envy, hate, adultery, violated trusts, deceived, divided, etc. The only difference was that they ceased to call their actions sin. They did not cease to sin; they only ceased to call sin by its name.

Now it seems to us that this is exactly what John had in mind when he wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.) If we say we have no sin, we deceive ourselves. But how do we deceive ourselves by denying the fact that we sin? Simply by renaming sin--by calling sin by some other name. Thus any man who says that he does not sin is either ignorant of what sin is or else he is calling sin by some other name (he drinks, lies, swears, gossips, etc., but he no longer considers such to be sin in himself). In either case, he deceives himself. Renaming sin does not change its nature. Sin is sin, regardless of what it is called. "If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:10.)

STOP THE DRAIN

A perennial problem facing every church is that of losing its members. It is said that the average church loses 50 per cent of all new converts during the first year after the conversion, and at least one half of its total membership every seven years. This is drastic--a shameful drain on the forces of righteousness. A church must grow rapidly or else face extinction. But how can such useless and costly drains be stopped? Admittedly there is no easy solution. The problem is too complex for a simple remedy. But we have long felt that a symptom of the disease is centered in what we often call "the faithful few." Now we are not being critical of "the faithful few." Rather we thank God for them. But we think their tribe ought to be increased to "the faithful many." We have observed that in most cases "the faithful few" have become an exclusive society, a clique, the only part of the church that can officially act. When others come in, they are neither expected nor encouraged to become a part of the work. Their role is to support "the faithful few," It is next to impossible to break into and become a part of them. This results in a large number of members, who have no active role, continuing to feel only as visitors. "The faithful few" are the players and all others are spectators who only watch the game. Much of the time the game is uninteresting and the spectators, sitting in the pews and watching, give up and go home. The church loses them because it fails to make them a functioning active part of the body. The church is thus made up of "the faithful few" instead of "the active many."

This is a serious defect in our ability to work God's system, and the only way to solve the problem is to learn to assimilate every member into the local church--to take each member and make him an integral part of the whole. Plutarch, in his life of Romulus, gives the secret of the strength, growth, and greatness of the Roman empire. He says, "Nothing did more to advance the greatness of Rome, than that she did always unite and incorporate those whom she conquered into herself." This is assimilation at its best, and it is a good philosophy for the church. In fact, the strength of the church can be measured by its ability to "unite and incorporate" into itself the various kinds of people it conquers from the opposing kingdom. It does not take long to observe that in almost every case it is those whom we fail to "unite and incorporate" into the total fellowship of the church (those who fail to feel a part of the whole work) that we are losing. This demands the immediate attention of our best leaders. To stop the drain, we must learn to assimilate.

BEING WITH JESUS

We hear a lot of talk these days about Jesus (much of which, it seems to us, is nothing more than a gush of hot air from a religious vacuum). We have been provided with a Jesus Book, receive a Jesus Paper, and see Jesus People nearly everywhere (except at work or in homes, schools, or churches). (It should be understood that we in no way have in mind the thousands upon thousands of decent young people who are sincerely seeking the way to heaven; we mean the freaks who try to identify Jesus with rebellion, filth, laziness, sexual impurity, etc. --those who drag the name of Jesus through the mud just to advance their own political or social views.) There is one thing especially about this whole business that disturbs us: there is a lot of talk about Jesus but when we observe the people who are shouting His name the loudest (we think often in a blasphemous manner) there is nothing in either their looks, life, or work that would remind us of the lowly man of Galilee. When we see the way they act, the things they do, the places they go, the language they use, the styles they adopt, the people with whom they associate, the manner of their dress, we are more likely to connect them with the prodigal son while he lived in the pig pen than with Jesus Christ.

But there is a vast difference when we turn from this modern scene to the Bible (that authoritative old Book of heavenly established facts). The early Christians as they are represented by Peter and John, had been with Jesus, and this fact was obvious by both their action and their message. Peter and John stood before the high court in Jerusalem and boldly

(See page 15)

DILEMMA FOR "TONGUE SPEAKERS"

Charles E. McGhee, Mocksville, N. C.

I am always cautious about being dogmatic on any subject because I have found myself to be wrong on so many occasions. We are often too hasty to condemn what we do not believe and fail to understand those with whom we disagree. There is no denying, on my part, the phenomena of "speaking in tongues," both in the Bible and in modern experience. Neither is there any questioning of the sincerity of those who claim such experiences. There is, however, much room for discussion as to the *cause* and *meaning* of the experience, and also as to whether the modern day phenomena is like that of New Testament times.

I am purposefully sympathetic to those who are "tongue speakers," and try to understand what it means to them. It is my judgement that they are weak in their knowledge of New Testament experience and have failed to properly understand heir "own." This is not to say that their aith in Jesus Christ is not as strong as ny own; perhaps it is stronger. Nor does t imply that the experience they have had even if different from the New Testament phenomena) did not contribute to a deeper aith. As brothers in Christ we must naintain the "unity of the Spirit in the ond of Peace" through our mutual love. Ie may believe I have pride in my knowedge, and I may feel he is immature in is sensual experience, and there may be egrees of truth on both sides. It is only y confessing our human failings that we re able to grow together into the mature nanhood in the body of Christ.

Knowledge, however, furnishes each of s a needed rationale of both our faith and xperience. Therefore, I pose this dilem-a for those who speak in tongues, and licit an honest response to the case ated.

TONGUE SPEAKING" NOT UNIQUE

Regardless of how the phenomena is described, modern tongue speaking has been experienced in virtually every mystical setting. At times it has been an unintelligable utterance, and at other times it has been words or phrases of a foreign language not consciously learned. Which ever form (neither, I believe, are like the occurrence in the New Testament; I speak only in the *modern* context) it has been witnessed in almost every religious denomination, including Roman Catholic. It has been seen and heard in many non-Christian religions, such as, Buddhism, Hinduism, and commonly in African Tribal rites. Also, the same experience is found in non-religious disciplines, such as, psychology and magical cults.

The fact that "speaking in tongues" is not distinctive is observed in the very experience around us today! This poses a knotty dilemma for those who claim it as a charismatic gift of the Holy Spirit. Does the Spirit endow his gift indiscriminately upon any religion or cult? If not, how is one to know the "kerygmatic" gift from the "Satanic" gift, or the "psycho-genesic" natural (though not normal) occurrence? What real value is the gift if it has no significance to others in its use? If it has only personal significance, then how can it be as the Apostle Paul says, a "sign" for "unbelievers" (1 Cor. 14:22)?

TONGUES ARE A SIGN

The dilemma deepens with the claim that this gift serves to "confirm" the message of which they are "witnesses!" (Cf. Mark 16:17, 20). Yet, the message preached by one charismatic is often inherently contradictory to that preached by another! How can this be?

An example of such diverse messages can be found in the "Mormon" faith, which most denominations rightly dismiss as heresy. But the Mormons have long claimed charismatic gifts; "Having been visited by the Spirit of God, having conversed with angels...having the spirit of prophesy...of revelation, ...the gift of speaking in tongues,... Now behold, I say unto you...' " (Alma 9:21-23, Book of Mormon.)

Note that the Book of Mormon asserts that the gift of speaking in tongues is an evidence of the authority of the revelation in Mormon doctrine. Now read in the same book the message of "their spirit" concerning the Bible: "Many of the Gentiles shall say: 'A Bible! A Bible! We have a Bible, and there cannot be anymore Bible....' Thou fool, thou shalt not say, ...we need no more Bible..." (2 Nephi 29:3, 6.)

Their claim is that the Bible is an incomplete and corrupted form of the word of God. The Book of Mormon is the pure word of God and a latter day revelation. Now, if they are "speaking in the Spirit," what of those who reject the Book of Mormon, yet, they too "speak in the Spirit"?

Orson Pratt, one of Joseph Smiths' (the founder of Mormonism) chosen Apostles, said: "The nature of the message of the Book of Mormon is such that, if true, no one can possibly be saved and reject it. If false, no one can possibly be saved and receive it." (Divine Authority, p. 124.)

Both Mr. Pratt and Mr. Smith are famous for their own display of the gift of speaking in tongues. With or without the confirmation of the Spirit, we would all have to agree with Mr. Pratt. If we accept the tongue speaking gift, we must also accept the revelation with which it is connected. If we deny (as I do) that there is a latter day revelation, then we must deny the tongue speaking gift connected with it. It must be self-evident that one cannot hold to the Book of Mormon and the Bible as both being the word of God, since each impunes the truth of the other. The pathetic result is that the claim of "speaking in tongues" offers no proof for the trustworthiness of either one!

NO POWER TO CONFIRM

The uselessness of "speaking in tongues" is the real dilemma. Tongues in the New Testament were a sign to confirm or establish the word of God, and they did (Acts 2:5-12). But today's tongue speaking does not help me to know which one, the Book of Mormon or the Bible, is the true revelation from God. Therefore, this "gift" does not establish or confirm anything except the confusion in the whole "charismatic community." Either the purpose of tongues has been greatly altered or tongues of today are a far different phenomena from that of New Testament times. Since they have no confirming power today, is it not better to speak five words with understanding than ten thousand words in a tongue (1 Cor. 14:19)?

GOOD NEWS FROM SUMMERVILLE

Wayne Altman, Summerville, S. C.

Marvin F. Bryant was with us in a gospel meeting August 13-18. Attendance records fell as sister congregations in this mission field gave us splendid support. Marvin's preaching was Biblical, simple, direct, and always in love. He is one of our most effective communicators of the plea for the restoration of New Testament Christianity in the church today.

On Monday we had a luncheon and invited the preachers from the area to come and bring their wives. About twenty invitations were extended and four came. We are convinced that ten or twelve would have come but August found an unusually large number either on vacation or just returning. Several commended the idea of having a luncheon and a talk by our visiting preacher to help us all get better acquainted, indicating an openness to this approach. In addition to these four preachers from outside our fellowship several of ours were present, accompanied by their wives. After lunch Marvin spoke about the deteriorating condition of the world, our country, and the fact that Christianity is the only solution

Then he stressed that until those of us who preach Christ "get together" we will have little influence on the world, and that the only standard for "getting together" is the Bible. He pointed out the bankruptcy of the ecumenical movement to illustrate the need for God's Word as a standard and not the compromises of men. He spoke directly, firmly, and to the point, but yet he did so as one humble enough to admit that he did not have all the answers to all the questions. He exalted the Word of God not only in speech, but in his manner.

One of those present was Ben Young, and on Wednesday night of our meeting he and his wife came forward and asked to be identified with the Church of Christ. They confessed that they had believed and practiced things which were unscriptural, requested prayer, and expressed their desire to both know and do more perfectly the will of God. Ben, in a very moving speech, told of his desire to preach Jesus Christ.

Surely it was the providence of God that brought Marvin Bryant into Ben's life. Ben was a student at Baptist College at Charleston and had just finished his degree's requirements two days before our meeting began. He was on the verge of eaving Summerville and going into secular employment. His real desire was to preach, but he was discouraged, confused and somewhat disillusioned. He had preached for about seven years, mostly or the Free Will Baptist Church, to which e and his wife had previously belonged. Through friends they had learned the truth bout baptism and had both been rebaptized, and were in the process of separating themselves from their religious heritage. For several months Ben preached or the West Ashley Church of Christ nstrumental) in Charleston, then moved o Summerville. He attended services ere some and had talked with the writer nd other preachers in the Charleston rea. We had been unable to give Ben the elp he needed. He was at a critical juncture of his spiritual life. We told him bout Marvin Bryant coming and urged m to meet Marvin, assuring him that this man would understand his situation since he himself had made the confusing journey out of sectarianism into New Testament Christianity. In the providence of God, they did meet, and now Ben is going to devote his life to preaching Jesus Christ. Praise the Lord! Ben and his wife, Gloria, will do a great work. They have one child, a little girl named Francine.

In addition to the good news about Ben and his wife, several other contacts were made during the meeting and we believe that some of these men will be with us in the near future.

Marvin Bryant and his co-worker, Robert Shank, are engaged in one of the most significant ministries among us. It has a greater potential for striking a real blow at sectarianism, wherever it is found, than most realize. There are some amazing "by-products" that will enrich the ministry of the preacher and church that works with them in a meeting of this kind. We in Summerville have been richly blessed. Pray for these men and their ministry. If you possibly can, put their work in your budget for 1973. Dollar for dollar, you simply cannot find a better investment for the Lord's money.

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Yes ☐ No ☐

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

Date Signature
DMA (915) SCC10 B2317

HISTORY OF THE PLAZA—SUMTER

Roscoe Newton, Jr., Sumter, S. C.

Prior to August 1951, there had been several attempts to establish a Church of Christ in Sumter, S. C. but to no avail. There were some families in Sumter that were members and they attended services in Columbia at the Shandon church. Two of these were the Roscoe Newton, Jr., family and the Loring Barwick family. The Newtons were local residents of Sumter and the Barwicks were stationed at what was then called Shaw Field. The leaders at the Shandon church consulted brother Newton and brother Barwick in August 1951 about the possibility of having a gospel meeting in Sumter. As a result, a meeting was held on Broad Street, east of Highland Avenue, in a tent located on a vacant lot. Brother Bill Moore, a student at David Lipscomb College, did the preaching. Several families that we did not know about came from Shaw Field. One of these was the Ken Scattergoods. After two weeks of preaching, brother Moore returned to school and we were put in contact with brother Harold Scott.

Brother Scott came to Sumter on August 25, 1951. The church continued to meet in the tent until cold weather, and then a house was rented on 325 W. Calhoun St. This house was large enough for the church to have a meeting space and a preacher's apartment. We were being supported by the Shandon church and The Old Hickory church. We met there for one year. In September of 1952, the congregation was able to purchase the dwelling at 407 N. Salem Avenue. This was the meeting place for the congregation and a home for the preacher until 1956.

Brother Scott left Sumter in June 1955 and brother Phillip Morrison began preaching in July of the same year. A home was purchased for the preacher's residence at 10 Daphne in the summer of 1956. In the early part of 1957, the congregation purchased a nice two-acre lot on Miller Road for $5,000. On June 25, 1957, a new church building was started on that lot. The new meeting place was erected at a cost of $32,731. The building had a seating capacity of 234 in the auditorium, four classrooms, nursery, study, and complete baptizing facilities.

After the new building was completed, there was a movement at Shaw that transferred a number of personnel out. Phillip Morrison left and our new preacher was Everette Shoaf. Brother Shoaf had a job to spread the gospel with no available funds. The collection was less than $100 per week and we had new obligations with the new building and preacher's home. It was all we could do to meet our expenses. Brother Shoaf was in Sumter from October 1, 1958 to October 31, 1961. During his stay the contribution doubled and several local families responded to the gospel.

The church functioned from November 1, 1961 to August 31, 1962 without a minister. Then on September 1, 1962, Harold Simmons began preaching for us, with a divided congregation to welcome him. Brother Simmons had the task of uniting the church. During his stay, the congregation finally split and the group left that would not support the various organizations. Brother Simmons helped rebuild the church and keep the nucleus together that is needed for a church to grow. He worked with us until August 31, 1964.

Our next preacher was Ray Winn. He had the foresight to see the possibility of Sumter becoming a great congregation. We changed our name to the Plaza Church of Christ. We sold the old preacher's home and bought a new one in a better location. Then we added eight classrooms and a fellowship room on the back of our building. Brother Winn left in June 1968. The Plaza congregation had some excellent men at this time. One of these was Malcolm Leath. We could not decide on a preacher right away, so brother Leath preached from July 1968 to November

1968. We became self-supporting in this period.

In November 1968, Eddie Glover was hired to work with us. While he was with us we started a benevolent program, purchased a home for the aged, and installed elders and deacons. Brother Glover left Sumter in April 1970 to do mission work in Australia.

Brother Thomas Wortham came to Sumter in August 1971. After much work and contribution in connection with the Southeastern Children's Home, the Plaza Church of Christ had the first cottage to open in Sumter. The Plaza church has a radio program to aid in spreading the gospel in this area.

LECTURESHIP SCHEDULE

Miller Rd., Sumter, S. C. 29150

Monday, November 6

9:30	A.M.	The Incomparable Word	James W. Creech
10:15	A.M.	Inspiration	Fred Turner
11:00	A.M.	Romans (Daily)	Franklin Camp
12:00	A.M.	Lunch (Daily)	
1:00	P.M.	Sunday School Teachers, How to teach (Daily)	Rhoden Presnell
2:00	P.M.	How to Study the Old Testament	Jerry Westmoreland
2:40	P.M.	All-Sufficiency of the Bible	Jimmie Canup
3:20	P.M.	Open Forum (Daily)	Franklin Camp
7:00	P.M.	Congregational Singing (Nightly)	
7:15	P.M.	Hints for Bible Study (Nightly)	Franklin Camp

Tuesday, November 7

9:00	A.M.	Improving Bible Study	Howard Winters
9:40	A.M.	The Bible Doctrine of Heaven	Sorrell B. Wesson
10:20	A.M.	How to Study the New Testament	Eugene Lindsey
2:00	P.M.	Hindrances to Bible Study	Olan Hicks
2:40	P.M.	Handling aright the Word of God	C. Doyle Cannon

Wednesday, November 8

9:00	A.M.	Studying the Bible in View of History	Fred Stancliff
9:40	A.M.	How We Got the Bible	C. R. Franks Jr.
0:20	A.M.	The Bible Doctrine of Hell	Gilbert Behel
2:00	P.M.	How to Defend the Bible	Jackson Taylor
2:40	P.M.	The Bible Doctrine of Resurrection	David Pharr

Thursday, November 9

9:00	A.M.	Our Responsibility to the Bible	James L. Wortham
9:40	A.M.	The Bible's Scheme of Redemption	Harold Simmons
0:20	A.M.	Common Errors in Bible Study	Ron Wilson
2:00	P.M.	Value of the Bible	Clifton Davis
2:40	P.M.	The Importance of Bible Preaching	R. S. Walker Sr.
7:15	P.M.	Hints For Bible Study	Franklin Camp

BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: ODENSE, Denmark - After over 10 years of service, missionary Wayne Harris and family have returned to the states. The church in Odense is now able to function on its own without assistance from U. S. brethren.

QUITO, Equador - N. Eduardo Sewell and other gospel preachers were recently barred from entering the village of Josefina. An angry mob reportedly was authorized by the priest (Catholic) to defend their community from the "deceiving protestants." Armed with machetes and sticks, the mob not only prevented public preaching in the village, but also threatened brethren living in the village.

LISBON, Portugal - Missionary Wilfred Burgess was on his way to worship on the night of Feb. 2, 1972 when he was blinded by the headlights of an oncoming car. At the same time a 12 year old boy riding his bicycle beside the road, turned into the Burgess vehicle, seriously injuring the boy who later died. Though Burgess stopped his car, did all he could to aid the child and even followed the ambulance to the hospital, he is being sued for $10,000 by the parents of the child. Burgess reports that his insurance company claimed they never had a policy with him, though he had made payments on a policy for well over a year. The New Home, Texas church is supporting Burgess and those wishing to help this brother in this time of need may contact Box 188, New Home, Texas for additional information.

MOUNT ZION, India - A long drought here, with temperatures of as high as 130 degrees has dried up many streams and rivers used for baptizing, reports Carl Johnson, missionary. Those wishing to obey the Lord were bused by jeep to the water for baptizing. Sixty-seven persons were baptized thusly, making a total of 97 for July.

RUSSIA - Radio Trans Europe near Lisbon, Portugal is set to beam 250,000 watts directly into the U. S. S. R. It will carry the World Radio broadcast into Moscow and other Russian cities at 10:00 Wednesday nights... Speaker on the program will be Yvan Kolesnikow, a Russian who now lives and works in Montreal, Canada among the Russian people there.

ON THE HOME FRONT: FORT WORTH, Tex. - The Richland Hills church is involved in a new series of Bible studies which have some unique qualities. Adult and senior high classes will be studying the same series of lessons each Sunday morning. A daily Bible reading guide is furnished and the Sunday sermon is based on the same subject as the daily reading. With each adult and senior high classes reading, studying and preparing the same subject each day, they hope to narrow the gap which exists between Sunday Bible class and worship attendance.

NEW YORK, N. Y. - Thomas J. Swafford, Vice President of Program Practices for the CBS Television network has written a response to many letters of protest from Christians regarding rumors that CBS was to broadcast "X" rated movies on the late show. Many congregations printed articles in their bulletins encouraging brethren to write letters of protest to CBS. Swafford declares CBS has no intention of broadcasting "X" or "R" rated movies; nor has it ever had any such intention.

MADISON, Tenn: - The Armed Forces Television Service will begin televising the Amazing Grace Bible Class of the Madison church on its 90 station worldwide network this fall for a 26-week period. Three million men and women will have the opportunity to watch the class.

HURST, Tex. - The Pipeline Rd. church provided 50,000 tracts for distrubition at the recent Olympic games in Munich, Germany. The tract, written in German,

(see page 15)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Marion

GILBERT TRIPP, Reporting: For many years the beautifully situated mountain town of Burnsville, N. C. has been without a congregation of God's people. Although no church of Christ existed there, a fine lady, Miss Bess Lewis of Burnsville, a retired school teacher, was converted from denominationalism to Christianity as direct result of the Herald of Truth television program. Brother Stanley Baker informed this writer of her and immediately she was contacted about the possibility of meeting in her home. However such was not feasible for a public meeting place. Efforts were made, without success, for two or three months to rent a building.

The small, dedicated and zealous Red Oak church at Alexander, N. C. was informed of the situation. Without hesitation they contracted prime radio time every Sunday for a year. Brother C. B. Hyder and myself will be preaching on this program. Sister Lewis has graciousy deeded land to put a church building on. (Perhaps there are other Christians living n towns where there is no church of Christ now meeting that might be inspired by her example to do the same.) The Red Oak church was to have already begun the building by the date of this writing. Bible correspondence courses, tracts, newspaper advertising, and money for the building is especially needed at this point. f you would like to help in some way in his work please contact C. B. Hyder, c/o Red Oak Church of Christ, Alexander, N. C. or myself c/o the Marion Church f Christ, P.O. Box 452, Marion, N. C. 8752.

acksonville

BUFORD CARROLL, Reporting: We have just concluded our VBS with an average of 130 each day. This was one of the best VBS we have had; forty per cent of the children were from the community representing seven Denominations. Also, we had nine baptisms last month: five were Roman Catholics, three were Methodists, and one was the daughter of a faithful family here in the Church. Our contract with WITN-TV (Washington) will soon expire; however, we are in the process of renewing the contract, with the four sister congregations assisting us with the expenses; thus the Herald of Truth will continue in eastern North Carolina.

SOUTH CAROLINA NEWS

Greenwood

SAM WATTS, Reporting: June 1, 1972 my family and I moved to Greenwood from Searcy, Ark. The brethren here are very cooperative and have a good attitude. Our attendance and contribution have increased steadily. We have just completed an excellent VBS with daily attendance of 106 and a gospel meeting in which I preached. One was baptized and one restored recently. We thank God for giving the increase. We are very pleased to return to South Carolina after spending two wonderful years at Harding College.

BIBLES

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Southeastern Children's Home News

WE ARE AT THE CROSSROADS

The Southeastern Children's Home, Inc., now has one cottage completely filled. We want you to see pictures of our first four children. They are: Selina, age 10, Felton, age 8, Sue, age 16, and Richard, age 4.

SELINA

FELTON

SUE

RICHARD

People to whom we show their pictures say they look happy. We believe they are. Your generosity has made this home possible. We are grateful for your assis ance in this worthy work. The phot graphs were taken by brother Warr

Gregory, who, along with his fine wife, serve as our houseparents.

In order to take care of more children on a permanent basis, many of whom there are who need such a home, we need to build a second cottage. The only thing that stands in our way of immediately building a second cottage is a lack of funds. Christian people, especially Carolina Christians, have stood behind this work in a wonderful way. We believe you will assist us now in expanding the child-care facilities in Sumter, South Carolina. The Board of Directors has decided to give serious consideration to starting construction on the second cottage when a balance of $10,000 is on hand. At present, the balance is just under $8,000. If each reader of this issue of the Carolina Christian would give just $1.00 in addition to his regular contributions, we would have the $10,000 within the next month. Will you please consider this need, and make a donation today? Contributions should be sent to: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S. C. 29150. The Home owns enough land for two additional houses. The sooner these houses can be built, the sooner will we be able to care for more homeless children.

EDITORIALS . . . (Cont'd.)

declared that salvation could be had in no name other than that of Christ (Acts 4:12). "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4: 13.) The high court officials could see that they had been with Jesus, not because their hair was shamefully long, not because their dress was shabby and indecent, not because of their smell for lack of a bath, not because they hated the establishment and were active revolutionaries, but because they boldly proclaimed Jesus as the only Savior of the world and because they were living according to His divine standards--because they pointed men to Jesus and His saving truth instead of to themselves. Thus when the Jewish Sanhedrim saw and heard Peter and John it could easily tell that they had been with Jesus. But when we see and hear the Modern Jesus freaks we know that they have been... but only heaven knows where.

BROTHERHOOD NEWS . . . (Cont'd.)

was based upon 2 Timothy 2:5, where Paul was speaking of the games and using them to illustrate God's requirements for correctness.

ST. LOUIS, Mo. - Hundreds of Christians sat tensely as a young man dressed in black leather came down the aisle with a knife in his hand during the services. As Landon Sanders (who was preaching in an eight day meeting) greeted the youth, he was handed the knife and others from the boy's boots, while the youth said he was desirous of living for Christ instead of the knife. Though the youth was not prepared to be baptized, he desired to study so he might fully obey.

ON THE CAMPUS: PEPPERDINE U. - Dr. William Banowsky, president of this university has signed a five year contract with Pepperdine. Bob Thomas has been appointed the first Dean of Student Life for the new Malibu campus which opened this fall with 800 students... ACC - A financial aid program of more than $2 million is offered to students during the 72-73 school year at Abilene ... FREED-HARDEMAN COLLEGE - The 65th academic year has begun at F-HC as the school now provides a four year program ... HARDING COLLEGE - Don Shackelford, former missionary to Italy will join the faculty this fall... OKLAHOMA CHRISTIAN - Three outstanding Americans were honored with humane letters degrees conferred by Dr. James Baird, president, Orbin V. Melton of Walt Disney productions; Charles B. Runnels, Jr., of Pepperdine University, and Robert O'Brien of the "Reader's Digest" were the recipients.

THE GOOD NEWS: "Be faithful in the face of death and I will give you the crown of life." (Rev. 2:10b Phillips.)

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CHRISTIAN

l. 14, No. 11, November 1972

The Robert Martin Family

Martins To The FIJIS

(See Page 5)

EDITORIALS

Douglass Gunselman

After we had already sent our October issue to the typist, we were saddened beyond words to learn of the death of Douglass Gunselman, the sound and faithful preacher of Aiken, S. C. Although we had not been privileged to know brother Gunselman but for a short time (we met him first and spent a charming week together at the Carolina Lectures in Greensboro, N. C. this spring), we were deeply impressed with the quality of his faith. He was a man of tremendous academic achievement (he had earned his doctorate in education) but his faith in Christ and the Bible was unshaken. He loved the Bible and refused to let any tenet of liberalism soil his blood washed soul. In the past, he had done a considerable amount of work in the Carolinas. He went to the Philippines and spent seven years as a missionary there. After returning to the states, he decided to come back to the Carolinas to help us fight the battle for truth and right. But on August 20 he finished his course here below and went home to be with the Lord he had so long served. At the time of his death he was 52 and had been preaching the gospel for 33 years. To Charline, his precious widow, and to the rest of his surviving family we extend our deepest sympathy. We all suffer an earthly loss in his passing.

A Balanced Church

Henry Ward Beecher (a man whose thoughts we would not often follow) said that he divided all denominations into three sections: "Those that work by doctrine, those that work by emotion, and those that work by devotion." This is not a bad classification, and we think it would not be difficult to characterize most religious groups under one of these headings. Some are controlled by human doctrine, some are led by emotional experience, and some conceive of devotion being the only criterion by which to judge a man's status before God. But Biblically speaking, all this is too narrow.

It may be true that denominational churches can be divided into such small and exclusive catagories, but not so with New Testament Christianity. The early church was distinguished by all three--it was a church which had its emotion and devotion controlled by doctrine.

1. In doctrine: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." (Acts 2:42.)

2. In emotion: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (2 Cor. 10:5.)

3. In devotion: "I beseech you therefor, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

Those of us who are working to fully restore New Testament Christianity must learn to keep these in balance. They all

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have their place in the Christian system. Neither can be dispensed with. Nor should one take precedence over the others. We must therefore continue to build churches that have their emotion and devotion directed by doctrine, the doctrine of Christ.

THE CHURCH IN COLUMBIA

The one question that has been asked us more since moving to South Carolina than all others combined is, in one form or another, "What about the church in Columbia?" It was our delightful privilege to be with the West Columbia church in a meeting during the first week in October. Because of the anxiety the question implies, we tried to get some kind of an over-view of the church. We found a good number of people with strong faith, pure lives, and much optimism (in fact, we came away feeling that we had met some of the finest Christians on the face of the earth--Christians who have successfully passed through the purifying ires). But, to face reality, the churches n the greater Columbia area are divided nd some are in a weakened condition, resulting from a number of causes. If one sets up a point and lets that point represent the mainstream of restoration hought, the Columbia churches would robably vary from that point both to the eft and to the right. Fortunately there eems to be a strong desire on the part of ll to find some working solution. But in ur opinion, the churches will simply have outgrow their ideological differences. his will not be an easy task, but we sincerely hope that it can be done rapidly. he church there has a tremendous challenge--a challenge to build a strong united rtress for Christ in the state's Capitol. is our prayer that these good brethren an resolve their differences and get on ith the Lord's business. (We have asked rother H. M. Yenny, an elder in the St. ndrews Road church, to write us a brief story of the church in Columbia. We pe to be able to share this with you in e near future.)

CHRIST, OUR CHOICE

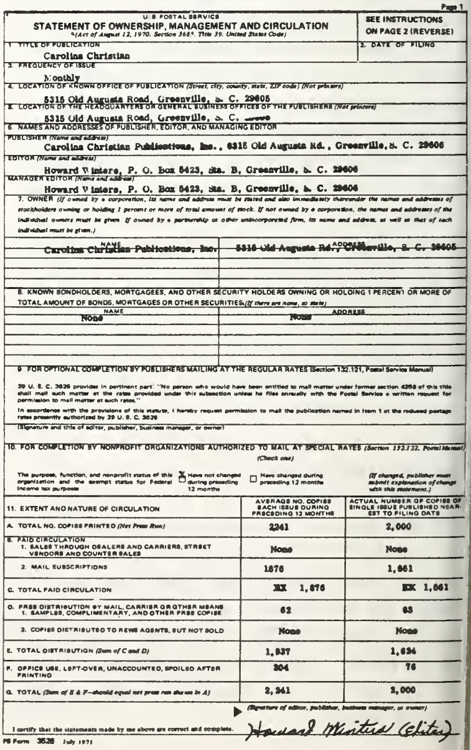
As Christians, we long for life--for survival. We love life and we are not willing to see it end, even in death. We have a burning desire to live, to live forever! But in surveying all the leaders of the world, religious and otherwise, none promises the abundant life except our Lord Jesus Christ, and He promises it only to those who surrender completely, explicitly and implicitly, to His will. Since life is our goal, and since Christ is the only one who promises it to the fullest extent, we have therefore put our souls into His trust; we have said, "Where He leads us we will follow"; into His hands we commend our fortunes, our lives, our beings; because He has promised to commit to us the desire of our hearts (life everlasting), we are totally committed to Him; we are not afraid to follow Him through death because He went before us and made the way safe--He assures us that death is only a gate through which one can pass to a more beautiful life. Others may choose to follow science or materialism or doubt or unbelief, but we have chosen to follow Christ. If He leads us wrong, then we have no hope (we have trusted all into His care and keeping); if He leads us right, then we have before us "a city which hath foundations, whose builder and maker is God." (Heb. 11:10.) "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) The righteous shall receive eternal life! (Matt. 25:46.) Thus Christ is our choice. We know Him whom we have believed, and we are persuaded that he is able to keep that which we have committed unto Him against that day. (Cf. 2 Tim. 1:12.) And so we confidently go into eternity with genuine hope and trust, believing that He is abundantly able to do exceedingly more than we can ask or think.

THE BIBLE

One thing is certain: the Bible is either the word of God or else it is the word of men. If it is the word of God, then it is inspired, infallible, immutable, pure in every word, and endures forever--it cannot be changed or modified to fit the passing whims of changing ages and men. If it is the word of men, then it will come to naught with every other earthly and temporal thing, and we are left wandering around in a world of total spiritual darkness, without one ray of light as to our origin, purpose, and future. When one accepts the Bible as the word of God, life becomes purposeful, meaningful, and useful--and victory is sure! No matter what difficulties one may encounter as a believer, life can still be filled with joy, peace, and hope--"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5.) But when one rejects the Bible as the word of God, he cuts himself off from all divine direction: for "it is not in man that walketh to direct his steps." (Jer. 10:23.) Life is then dark and meaningless, and the heart is filled with fear and despair, being "without Christ, ...aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:12.) When the alternatives are considered, the decision becomes easy for me: I will stand with the Bible! That's where a meaningful life is.

ELDERS

One of the most pressing needs of the church in the Carolinas is for more well qualified elders--elders who "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5:2,3.) It has long been our conception that the Lord has so constructed His kingdom here on earth that the eldership in a local congregation is considered the highest point of service that a child of God can aspire to reach. Although it is a difficult task to meet the demands imposed upon elders and it is a work that receives very few expressions of gratitude from those served, one should count it a great honor as well as a humbling experience for a congregation of God's people to have enough confidence in him to choose him from its own number to "watch for... souls." The men chosen are well known by the whole membership... and still chosen! They are usually on par with all others, mentally, socially, and financially... and still selected! They are exposed to the most severe criticism... but still appointed! They are scrutinized in every conceivable way by the disgruntled and the negligent...but still trusted! They are often overwhelmed by an avalanche of failure or discouragement ...but still they work! They are seldom praised or appreciated...but still they serve! Many take advantage of them... but still they are always ready with a helping hand! Thank God for such men. They are hard to come by in this modern materialistic world.



Page 1

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PS Form 3526 July 1971

MARTINS TO THE FIJI ISLANDS

WHY GO?

THE LORD SAID GO

The Great Commission was given because the world is lost without the Gospel. Every Christian is under commission to see that every creature in every nation hears every word of it. For this cause our Lord died. For this cause we must live.

FEW WILLING TO GO

One out of every 5,000 members of God's family leave home to take the gospel to foreign soil. We have one missionary for every seven million lost souls; 125,000,000 die yearly without God; 130,000 are converted yearly at home and abroad. That many are born every five hours. America has 7% of the world's population, but 94% of our preachers never go to a foreign mission field.

SEVEN YEARS PREPARING

My family and I have labored with the church in Williamston, S. C. since 1966. Problems have been many, but God has made our work fruitful anyway. Six Christians met that first Sunday with no building and no preacher. Two weeks later they had a renovated garage in which to worship and a preacher, but no support. After one year of secular work I had found eight churches to support me. Two years later we had a building seating 200 with five classrooms. Today we have forty members, an attendance in the fifties and a contribution of $150 and up per week.

WHY THE FIJI?

LOCATION

A. Centrally located in South Pacific.

B. Six thousand miles southwest of Los Angeles; 2000 miles east of Australia.

C. The Fiji's are the major islands of the Melanesians

LAND AND PEOPLE

A. One hundred and ten inhabited islands (600,000 people.)

B. Two Main Islands

Viti Leva --- 4,000 Square miles (150,000 people.)

Vanua Leva ---2,000 Square miles (80,000 people.)

C. Race includes 50% Indian, 40% Fijian, and 10% others.

D. Language is 85% English, 10% Hindi, and 5% Fijian.

E. The major trade is sugar cane farming and cane mill work along with agriculture farming.

POTENTIAL

A. South Pacific still unevangelized:

1. Only five islands out of 40,000 have the church established.

2. Five million people inhabit these islands.

B. Largest group of islands and most centrally located in South Pacific are the Fiji's.

C. Definite plans have been made for a School of Preaching to begin in 1973.

URGENT NEED

A. Only two American missionaries are in the Fiji's (Both will have to be replaced in 1973.)

B. The Martin family will be one of the families to go. Our plans are to stay three years the first tour.

YOU CAN HELP!

1. WORKING FUND-$500 monthly. We need ten congregations, or individuals, to help us with $50 a month.

2. TRAVELING FUND - $4,700 ($1, $10, $20, $50, $100, $500, any amount will help.)

3. FUNDS NECESSARY TO BEGIN THE WORK - $2,000.

All financial assistance should be forwarded to the Forest Park Church, P.O. Box 623, Forest Park, Georgia 30050. Mark it "The Fiji Islands Fund." For

(See page 13)

"ONCE IN GRACE...???"

Harmon Caldwell, Clemmons, N. C.

The doctrine of eternal security of the believer, or "once in grace, always in grace," is not as widely and blindly accepted as it was a generation or two ago because the fallacies of the theory are so glaring that even the weakest of Bible students can readily observe them.

However, there are many who still cling tenaciously to the idea that once a person is "saved" he can no longer so sin as to be eternally lost. This theory is overtly repudiated with the Biblical teaching of the fact of the free moral agency of man. If it is impossible for a person to be lost once he is saved, then his power of choice is wrested from him, for he could not be lost even if he wanted to.

There are several passages that are employed by exponents of this doctrine which are blatantly misappropriated. Among the most frequently quoted is 1 John 3:9, in which the apostle asserts: "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God." John had just said, "He that committeth sin is of the devil. . ." Now Christ came to destroy the works of the devil, i. e., to limit the devil's ability to hold man in bondage to sin. Through Christ forgiveness thus is accessible. Now forgiveness is obtained when a person becomes a child of God. Having been born of God one is freed from the yoke of sin, and does not continue a sinful life. He has no desire to. He is born of God, being begotten of the word. (1 Pet. 1:22-23.) This is the seed. As he grows, he does so in grace and in knowledge of that word.

The seed, the word, remains in him, and hence the inclination to sin is dispelled. In other words, the child of God is no longer in the sinning business, as brother Gus Nichols so aptly puts it. If indeed the passage teaches the impossibility of sinning, then John contradicted himself; for in 1 John 1:8 he states: "If we say we have no sin, we deceive ourselves, and the truth is not in us." He speaks here, not of alien sinners, but of Christians. He includes himself as well as those to whom he addresses the epistle. Certainly, therefore, there is the possibility of sinning - such exists. The inclination, however, on the part of the faithful Christian to sin is not there. This is the meaning of the passage. Moreover, encourages the apostle, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John 2:1.)

As brother Foy E. Wallace, Jr., once observed, it is not a question of finding passages to repudiate the doctrine of eternal security. It is a matter of selecting them. The scriptures are abundant with inspired words of admonition and warning, for the possibility of error is always before us. "And let us not be weary in well doing: for in due season we will reap if we faint not." (Gal. 6:9.) Surely, if it were impossible to sin, then Paul would by no means have warned that we should avoid weariness. Paul also gave the Corinthians to understand, "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) This was spoken to Christians. They stood in the gospel (1 Cor. 15:1), but then were warned of self-assuredness, cockiness and arrogance.

It goes without saying that he who think he is the strongest could well wind up o the little end of the situation. In fact when one becomes self-righteous he ha already fallen.

But note: Paul indicates the possibilit of falling. One cannot fall from somethin unless he has been there to begin with He cannot fall from a position of grac unless he has enjoyed it first. Which re minds us of another passage: "Christ i become of no effect to you, whosoever (you are justified by the law; ye are falle

(See page 10)

SOAR LIKE AN EAGLE

Roy Z. Kemp, Greensboro, N. C.

The highest ideals were embodied in man, in the beginning, for he was created in the image of God. He was set above all other creatures, to be master of them. He was given a mind, intelligence, speech, and a brain to use for reasoning. He was enabled to make decisions. God gave him all the qualities of goodness.

God made man pure and perfect; but man sinned and became impure and imperfect. He was cast from the Garden of Eden, and since that day he has paid the penalty for his sin and disobedience.

Through the loving and merciful heart of God, man is given the opportunity to become once again a true child of God and to regain some of his spiritual qualities.

The Christian who will come to God's throne of grace with a plea for forgiveness coming from a truly repentant heart, will receive God's precious gift of pardon and thus be able to soar above the mire of his sins.

Someone has said: "Christians were meant to soar like eagles, not to scratch around like sparrows."

The teachings of Jesus offer no shortcuts to the healing of our bodies and souls, but they show us the way to a reformation of our character. They teach us how to put off all feelings of hypocrisy, hatred, anger, injustice, sinfulness, vengeance, selfishness; they teach us how to be just and merciful, forgiving and loving, understanding and faithful, patient and kind.

Matthew 5:44-45 tells us: "... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

The love of Christ in our hearts will enable us to do these things. It will help us surmount every difficulty we must face, overcome every problem, solve every dilemma.

When we accept the gift of salvation, we put off the old rags of unrighteousness and become clothed in the shining garments of righteousness. We see clearly the way we should go and the things we must do. The great commission of Jesus does not leave us any room for argument or debate.

As a dedicated Christian and follower of Christ, our work is cut out for us. Each has a mission to perform, a purpose to fulfill, a work to do. That task is to tell others of the love and mercy of Jesus, and to bring them to a knowledge of His saving grace.

To bear the cross of Christ is a wonderful and rewarding thing. But it is not always an easy burden. However heavy may be the load, He will give us the needed strength to bear it.

We need never be afraid of His burden. Jesus tells us that His yoke is easy and His burden is light and if we will take His yoke upon ourselves and learn of Him, we shall find rest for our souls (Cf. Matt. 11:29-30).

We may rebel and think that our work is impossible to do, too hard, tedious and difficult. But we must persevere and continue to work. Christ will always see us through. We must not be downed by frustration or discouragement, although our trials may be many. The devil and his evil forces are constantly at work to oppose those who are doing the Lord's work.

Sin may come upon us again and again, but we are not to let it dwell with us. We must hurry its departure! We must overcome it every time. Sin can only separate us from God.

Each of us must strive to soar like an eagle. We must perform our assigned task, and none should be considered too little or too insignificant. We are given a work commensurate with our capability.

We should never expect to become a lighthouse for God if we fail to meet the requirements of being a small candle!

(See page 14)

Southeastern Children's Home News

The Influence Of A Parent

There lived a man in the time of Queen Elizabeth I of England by the name of Edwards. He settled in Hartford, Conn. His son was a lawyer. The lawyer's son was a preacher. The preacher's son became the President of Princeton University. Of his 1,394 descendants, 295 were college graduates, 65 were college professors, 13 were college Presidents, 186 were preachers, 60 were physicians, 80 were public officials, one became vice-president of the United States, 75 were Army and Navy officers, 101 were lawyers, 60 were authors, one became Attorney-General of the United States, 16 were railroad and steamship presidents. Not one was ever convicted of a crime in the United States.

In 1720 there was born a person by the name of Max Jukes. He had two sons, from whom descended 1,200 people in the period covered by this study. Of these 709 were traced. In six generations 310 were professional beggars, 280 lived on public support, 440 died of diseases brought on by their own wickedness, 140 were convicted of crimes. Among these 140 were seven known murderers. Altogether the 140 were imprisoned for approximately 150 years. The State of New York spent $1,308,000 prosecuting this family!

Now, I ask you, what made the difference? Perhaps there were many things, but obviously we have here two very different kinds of families with very different standards and moral values and ethical values. The kinds of parents in the two families were undoubtedly vastly different. How will our children turn out? Will they be a credit to God and the family from which they came, or will they bring discredit, reproach, and shame on their ancestors? It is our responsibility to set the proper example before our children, to motivate them to follow the example of Christ, to be a credit to their day and age.

Proverbs 22:6 is still true! It says, "Train up a child in the way in which he should go, And even when he is old, he will not depart from it." We can be sure that, "As is the mother, so is her daughter." Fathers are exhorted in Ephesians 6:4 to bear their share of the responsibility. "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." The Apostle John was speaking of his spiritual children in 3 John 4, but the principle is true in regard to children in our physical families. It says, "Greater joy have I none than this, to hear of my children walking in the truth."

We of the Southeastern Children's Home, Inc., of Sumter, S. C. will, with the Lord's help, do our utmost to provide Christian training for the boys and girls who are entrusted to us. At this time we have four precious boys and girls in the first cottage.

It is time to arise and build a second cottage, for the first house is full. There are children needing such a home as we can provide. Will you help supply the means with which to build a second cottage? We need your support. Donations may be sent to us at: 75 Nash Street Sumter, S. C. 29150.

In America the family is suffering man troubles. These troubled marriages ma very well produce troubled children. Di you know that around 50 per cent of al marriages in this country are teenag marriages, and that in 33 per cent of thes marriages the bride is pregnant at th time of the wedding? Did you know that 5 per cent of teenage marriages end in di vorce within five years of the wedding What is going to happen to the children c these broken and troubled homes? Are w to let the state provide for their care Or is it a Christian responsibility to pro vide care for homeless children? We wi all agree that it is a Christian privilege.

Will you help us help more? We ask f

(See page 13)

Come Over To King And Help Us

Robert Goff, Jr., King, N. C.

The work in King, North Carolina is a new work, started July 18, 1971. It is a work made uo of eleven families dedicated to spreading the gospel to the lost souls in this area. In the 15 months history of the church there have been eight baptisms, one converted from the Christian church and five restorations and rededications. The church runs a weekly newspaper article which is read and appreciated by the people of the area. The preacher is fully supported by the Northside church in Mayfield, Kentucky. Recently, the church purchased three acres of land and have acquired a loan with which to build. When the building is completed in about four months, Lord willing, it will represent a total cost of about $50,000, excluding the land. The church here feels that they can handle this without any problem even on the present contribution which averages over $200 weekly. But we do want our brethren in the Carolinas to come over and help us in one area. Before we could acquire a loan we had to have a clear deed to the land. The company, in whose place of business we meet loaned the church $5,000 three months ago. In order for the church to be able to meet its other obligations it must have this company repaid by the time the building is completed. With the contributions here and those of brethren in the Carolinas and other states as well, we have paid back $2,000.

Several months ago the church in King mailed out 60 letters to congregations in North and South Carolina asking for fellowship in this mission work at home. Of course, with it being the time of the year it is, it is understandable that many budgets just would not allow for this assistance. As a result of this, only two churches in the two states responded to this plea. We are grateful to the brethren in these two congregations but let us once again, plead with you and urge you very strongly to please reconsider the letters you received earlier.

If 50 congregations would send $50.00 each we would be able to pay off the land loan and concentrate fully on our building.

ELDERSHIPS won't you consider this in your next meeting? MINISTERS, won't you urge your brethren to consider doing this as a part of their mission work at home? FELLOW CHRISTIANS in the Carolinas, won't you make a special contribution, as some individuals have, to this work?

If you desire references concerning the work in King, you may contact J. D. Parker, who is the minister as well as one of the bishops of the South Main church in Winston Salem. Or you may contact the elders of the Northside church in Mayfield, Kentucky.

WON'T YOU COME OVER TO KING AND HELP US? Send contributions to South Stokes church of Christ, P.O. Box 483, King, N. C. 27021.

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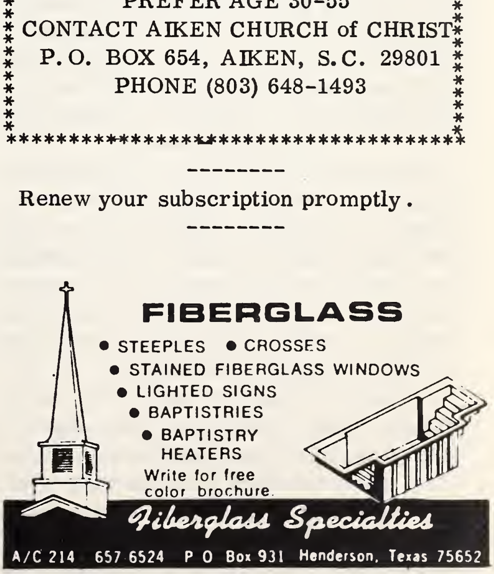

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CREDIT WHERE IT IS DUE

Mrs. Harold Bolt, Pendleton, S. C.

On September 25, 1971 God called from the walks of this life brother Carlton W. Elkins of Bryson City, N. C. Brother Elkins was born in Havana, Florida, September 4, 1925.

In 1957 he came to Seneca, S. C. to work for radio station WSNW. At the time my son-in-law, Bill Smith of Paradise, Texas, was minister of the small newly established congregation in Seneca. We had a short radio sermon each Lord's day. By listening to this brother Elkins soon learned the truth on the gospel plan of salvation.

In 1958 he had an offer to go to Sylvia, N. C. to advance further in the radio field. While there he worked with the church at Sylvia, Franklin, and Waynesville. While there he met and married the lovely Mrs. Katy Sanders and became a wonderful father to her two children, Joe and Patty.

In 1960 he entered full time ministry in Bryson City. In 1966 he moved to Cherokee to work with the Cherokee Indians. Because there were so few members and lack of support, the Bryson City church moved to Cherokee.

It was my happy privilege to hear Carlton many times at Bryson City and many more times at Cherokee where he not only had the opportunity to preach to the Indians but also to many other people gathered there on vacation from all over the United States. I never heard him preach a bad sermon or one in a hurtful way.

In 1969, through no fault of his or his family, his work was terminated at Cherokee. He then moved back to Bryson City and re-entered full time radio work. He made this sacrifice in order for his daughter Patty to finish her senior year in their much loved Smoky Mountains. The church was re-organized and he served as its minister until his death.

I believe with all my heart overwork led to his untimely end, trying to make a living for his family and ministering to the needs of the church. The church still meets in Bryson City and I have worshiped twice this year with it. The group is trying so hard to get a building. It meets in a little room with no windows, but it is clean and neat. Bob Rigdon, of the church at Sylvia preaches there on Sunday afternoons.

Brother Elkins was buried in the mountains he had come to love and serve. We have great hope that when the great day comes for us to stand before our Maker we will hear him say to Carlton, "Well done good and faithful servant, enter into the joys of the Lord."

Once In Grace . . . (Cont'd.)

from grace." (Gal. 5:4.) People thu cannot say, "You cannot fall from grace. The inspired apostle said you can. Christians in Galatia were succumbing to th infiltration of Judaizing teachers. Pa warns that one cannot return to the law Moses; if he does, he has repudiated th grace that saved him. He has fallen fro it.

Note this also: "Take heed, brethre lest there be in any of you an evil heart unbelief in departing from the living God. (Heb. 3:12.) No plainer words can found. Christians are thus admonishe They cannot depart from God unless th are with Him to begin with.

Passages along this line could be mu tiplied; these should suffice for this bri article. Let us be encouraged to faithfu ness, ever alert to the possibility of e ror and departure and ultimate loss. L us always remember that the Lord pr tects and watches over those whom loves. He will reward us with an eter weight of glory if we "faint not."

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Asheboro

The largest zoo in the world is coming to Asheboro. When it reaches full capacity it is expected to bring between five and six million visitors each year to this small town of 20,000 people. It is scheduled to open in 1975. The small band of Christians here are excited about it, because it will bring many visitors who are Christians here to worship with us. We are also alarmed by this prospect because we do not have room for them in our small building!

In Randolph County, Asheboro being the county seat, there are 76,000 people. We are the only congregation in the county. The church was established in 1952. Land was purchased and a small building erected. Within the past five years we have doubled our membership from 25 to 50 members. Our attendance for Bible study averages 70 and worship service 80.

We had hoped to build an auditorium or add on classrooms to our present building. Since we have been self-supporting for the past three years, we believed the members here could build for our needs without asking for any help financially. With the zoo coming, and the prospect for many visitors, the picture has changed drastically. We believe we owe it to you to try to provide a place for you to worship when you visit the zoo in our city. We do not know anything to do except ask for your help, since we are not large enough to borrow what we need to build to fill our needs and also accommodate our visitors.

Here are our plans and our plea: We have recently finished paying for a three acre lot which is in a nice location. We hink we should build an auditorium to seat 250 people and enough classroom space or 175. We plan to use our old building or additional classroom space. We have alked to church builders and local contractors. We believe we can build what we need for $75,000. We think we can borrow and make payments on $40,000 which leaves $35,000 we must raise somewhere, if we do what we think God would have us do. Who else can we go to but our brethren? We honestly think we are justified in God's sight, else we would not do so. Will you help us by sending a donation, whether it be large or small, or better yet, would you put us in your budget for a monthly contribution for a year or eighteen months? We must raise this money within a year or eighteen months in order to have our building ready by 1975.

FROM THE BULLETINS

Mocksville

ARE YOUR ORDERS STILL SEALED? Recently a soldier carrying "sealed orders" was attempting to board a flight in Greensboro, N. C. The flight was booked full and being on military stand-by he was removed from the flight. Trying desperately to find another route for him, the ticket agent asked him his destination. He replied; "I don't know, my orders are sealed." It occurred to me that many Christians are like that. They have their orders, but they are sealed!

William Barclay said, "For every man God has a plan. Every man is an expression of the thought of God. No man is purposeless. God sent him into the world to do some definite thing." Mr. Barclay is right! God has a specific thing for each of us as Christians to do. The problem is, most of us don't know what it is. If our orders are sealed, it is because of our own will, not God's. I really believe that some Christians are afraid to open their orders!

It would have been wrong for our soldier to open his orders. But it is wrong for a Christian "not" to open his! If you are not actively sharing your faith with others, ask yourself if your orders are still sealed!

- Charles McGhee

Burlington

"ON BEING HURT" As I have worked full time with a number of churches, it is interesting to me that almost every member of the congregations has at one time or the other been "hurt" by another person or circumstance in the church. The hurt may go deep and have varying effects on those who are offended. Some give up the church and the Lord entirely. Others always keep the offense in mind and view all things in the church from the view point of the personal affront done to them months or years before. Few constructive comments can they give because they are constantly coming out with negative, often sarcastic, comments. Others are not quite so outward, but keep things inside them. The outward result is that they withdraw from active participation and become only nominal Christians.

But there is another viewpoint which is not carnal, but spiritual. It was demonstrated by our Lord. Was there ever a person hurt as was he? Did the abuse heaped upon him deter him from Calvary's tree? And what was His attitude?--"Father, forgive them for they know not what they do." As Peter said, "...when he suffered he uttered no threats, but committed his cause to the one who judges justly." But there are many Christians who do not commit their case to God's judgment and consequently are unable to handle the hurt that they feel. And why are we this way? Because of our pride. Our pride in ourselves, our judgment, or knowledge.

How have you handled your hurt feelings? Being hurt either intentionally or unintentionally can destroy you if you allow it to. But you must fight back. You must resist the temptation to yield to lower carnal impulses. Why? To be a credit to Him whose name you wear and to follow in his steps. - Larry A. Walker

King

"ALL THE CHURCH CARES ABOUT IS MONEY" ACCUSATION -- How many times have you heard someone make this statement? I have heard it many times, even by members of the Lord's church. But I must admit that my blood pressure rises a little each time I hear it.

LIQUOR--All the liquor interests care about is money. But I do not hear people say it very often. Liquor interests do not care about man's family, nor the accidents and mangled bodies caused by their product.

TOBACCO--All the tobacco companies care about is money. They do not care about the polluted air and stuffy houses. They do not care about the stained fingers, nor the lips and lung cancers caused by their product. All they care about is money.

MOVIES--All the movie makers care about is money. They do not care about the low moral standards they encourage. They do not care about the drinking and sensuality they display. All they care about is money.

CHURCH--Now, let us be honest with ourselves. The church cares about the home and the community. The church cares about the sick and dying. It cares about the underprivileged and the distressed. The church cares about morals. I know because I am a part of the church and I care. My Christian friends are a part of the church and they care. The church has no interest in money except as it might be (1) used to spread the good news of Christ; (2) to relieve the afflicted; and (3) to glorify God's name in other ways. This year more than thirteen billion dollars will be spent for strong drink; seven billion for recreation, two billion for cosmetics; two billion for chewing gum, and one-half billion for religion. That is one-half billion for the good of man and twenty-four billion for worldly pleasures. Who, then, is interested in money? Money will buy a lot o things but it will not buy your salvation.

- Robert Gof

Greensboro, Florida St.

JAMES L. FRAZIER, Reporting: Since coming to Florida Street Church as the minister last March there has been 70 per cent increase in attendance, three baptisms, 10 placed membership, 40 per cent increase in contributions, one gospel meeting, and apparently complete unity prevails in the church. I am available for some gospel meetings. If any congregation needs me, it need not worry about the expenses. When you are in the Greensboro area, we will be most happy to have you worship with us.

SOUTH CAROLINA NEWS

Belvedere

MARSHALL FLOWERS, Reporting: We recently moved to Belvedere from Huntsville, Ala. We are supported in this work by the Wood Avenue church in Florence, Ala. The first Sunday our attendance at Belvedere was 48 with a contribution of $222.91. Last Sunday the attendance was 63 with a contribution of $275.19. We have purchased ample ground in a choice location on a four-lane highway to build a church building. Work on the building is to begin within the next two weeks. At present we are meeting in the Community Center on U. S. Highway 25. Potential for growth here is tremendous. During August over 150 new families moved into our immediate area. We are endeavoring to contact all of the new people as soon as possible after they move into our area.

Please put us on the mailing list to receive all items of interest to Carolina Christians. I would also appreciate receiving church bulletins from all churches in the Carolinas which mail such.

SOUTHEASTERN SCHOOL OF EVANGELISM ADDS CORRESPONDENCE WORK.

In order to expand the usefulness of the school and extend to many the opportunity for intensive study of the Bible which they might never have otherwise, Southeastern School of Evangelism will offer correspondence work beginning with the spring quarter in February, 1973. Particulars may be obtained by writing the school.

The correspondence work is in addition to the full-time preacher training program now in progress. This addition represents the second phase of work expansion. A third phase sometime during the next few months will be the beginning of a weekend school (Friday night and Saturday) and then later, a fourth phase of expansion will see the beginning of night classes. In the night and weekend classes, in addition to some intensive studies in the Bible text, leadership training and other areas of church work will be emphasized. When all phases of the school are operating fully, the goal of total Christian training will be realized.

The elders of the Chestnut Drive congregation and Darrell Conley, the local preacher, have for many years envisioned such a work and have worked and planned toward this end. It is a very ambitious program of training and, as far as this preacher knows, is unlike other works due to its wide scope.

The additional work will in no way detract from the present work of preacher training but will, in many ways complement that work.

Anyone interested in enrolling should write for details to the following address: Southeastern School of Evangelism, 3545 Chestnut Drive, Doraville, Ga. 30340.

- Charles Pledge

Martins To Fiji . . . (Cont'd.)

further information contact Robert H. Martin, 106 L St., Williamston, S. C. 29697 (803-847-7005). After June 1, 1973 write to the Forest Park address.

Southeastern . . . (Cont'd.)

your prayers and best wishes. The work is great. The opportunities are staggering. The need for this kind of work is tremendous. We ask you to stand by us in this worthy undertaking.

Campus Program At Greensboro

Gordon Van Steenberg, Greensboro, N. C.

College students are constantly being influenced from many sources. Religion should be among those sources if the student is to have a complete view as he makes decisions about life. Christian students need to maintain some contact with Christianity while away from their home situation.

The Wendover Avenue church in Greensboro has initiated a campus program at the University of North Carolina at Greensboro. An effort is being made to contact all students who are members of the church and attempt to involve them in the work here while they are attending school. There are three ways in which we hope to involve the students at this time. (1) A college age Bible class has been organized during our regular Sunday morning class period and we hope to involve all students who are members of the church in that class and encourage them to attend one of our morning worship periods. (2) We hope to provide some social activities for the college student, both off campus with local members of the Wendover congregation and on campus for the students themselves. (3) Eventually we hope to develop a program of Bible discussion classes on campus at various times of the week, using Christian students as agents to contact non-members who may be prospects.

We would like to encourage any congregation or individuals who have friends, relatives or children at the members of the church to please write us and let us know who the student is in order that we may contact him. Although our primary effort on campus will be at the University of North Carolina at Greensboro at the present time, if you know of the church attending other colleges here we will be glad to contact them also and make arrangements for them to worship with us.

Please contact Gordon VanSteenberg Wendover Avenue Church of Christ, 811 W. Wendover Avenue, Greensboro, N. C. 27408. Phone 919-272-3742 or 288-1165.

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Soar Like An Eagle . . . (Cont'd.)

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EDITORIAL BOOK VIEWS

Why Our Churches Do Not Win Souls, by John R. Rice. Sword of the Lord Pub., Murfreesboro, Tenn. 178 pages. Cloth $2.50.

The thesis of this book is that "soul winning" is the basic mission of God's people in this world; everything else must take second place to it. And to this we agree, but we are far from agreeing with all that the author says in establishing this fundamental concept. It has the pure flavor of "faith only" and other denominational doctrines concerning salvation and the church. However, if one can overlook this aspect of it, he can learn many vital things here (it would be worth reading just to see Rice's analysis of why denominationalism is failing--why it is dying a slow death). It does not deal with techniques: it deals with persons and why they fail. It lashes out hard against sleeping churches, lazy preachers, inefficient programs, formalism in worship, and lack of effort. Although we do not like the dress the author puts it in (he has so many unscriptural expressions, ideas, methods, and doctrines), we cannot but admire and recommend the powerful idea behind what he says. He can make you want to win souls.

The Arab Israeli Struggle, by Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich. 49506. 112 pages. Paper $.95.

Deals with the present complex conflict in the Middle East, giving the history of the struggle along with the cultural problems and prejudices confronting both sides. It is an objective study, even though the author is pro-Israeli. Not premillennial. If you need more information and insight to what is going on in this trouble spot of the world, we recommend that you read what Pfeiffer has to say.

Stories of Yuletide, by Ernest K. Emurian. Baker. 113 pages. Paper $1.95.

Gives the historical background of the author and cause of a number of Christmas carols, songs, poems, and flowers. Included are such all time favorites as "Silent Night," "The Good King Wenceslaus," and "'Twas the Night Before Christmas." People in the Carolinas will be especially interested in the chapter of "The Christmas Flower." The Poinsettia was developed in Greenville, S. C. in the 1830's by a famous South Carolina general by the name of Joel Roberts Poinsett. The book also includes seven Christmas poems by the author. We do not know that it will be very profitable, but it does make highly interesting reading.

Prayer Meeting Talks, by Henry T. Sell. Baker. 159 pages. Paper $1.95.

This is another in Baker's long list of books in the "Preaching Helps Series." It contains 47 brief talks, several of which are thought-provoking. A few could be adapted and expanded into full length sermons, some for radio programs, and perhaps some for Bible study (or prayer meeting) talks. Some of it will be disappointing.

BOOKS IN STOCK AT OUR STORE

Competent to Counsel, Jay Adams..	$4.50
Leading the First Century Church in the Space Age, Dale Simpson.....	$3.95
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CHRISTIAN

Vol. 14, No. 12, December 1972

Assembly Of The Berkeley Church

Nov. 19, 1972 - Moncks Corner, S. C.
(See Page 9)

EDITORIALS

S. C. Lectures

The Plaza church in Sumter was the gracious host to the 1972 South Carolina Lectures. In our judgment this was one of the most useful lecture programs we have ever had in the Carolinas. It opened some eyes, drew some lines, and struck a hard blow to Bible destroying liberalism. Brethren who attended this lectureship saw the issues confronting us in liberal tendencies and, we predict, they will be grappling with the issue face to face in the future. At least we hope enough will be doing so to turn the tide--liberalism has no place in the Lord's church, and especially in the Carolinas. We commend the elders of the Sumter church, along with their preacher, Thomas Wortham, for putting together this program. We are eternally indebted to them.

A Policy Statement

We may be naive, but we are not blind, or at least not blind enough to prevent us from seeing two destructive evils looming over the Lord's church in the Carolinas. These two evils are racism and liberalism. The former denies the dignity of certain people because of skin color and the latter denies the divinity of God's precious old book on the grounds of human wisdom. We believe both are repulsive to God. Racism, regardless of the form it may appear in, proclaims the supremacy of certain men; liberalism is a denial of the supremacy of God and it undermines the Bible as His word. Neither has a rightful place in the kingdom of heaven. And for leaders in the Lord's church to be silent in the presence of these evils would be in our judgment wretched and inexcusable--proving themselves unworthy stewards of truth and right and having their light darkened in this evil world. We think the time is long overdue for us to grapple with the problem, to get down to brass tacks, to draw the battle lines--time for us to open our eyes and see what is going on right under our noses. The church of the Lord is being destroyed while the watchmen on the walls sleep.

Carolina Christian established a policy years ago when we were confronted with the problem of anti-ism. Its policy was to neither promote nor in any way encourage brethren who were carried away with this hurtful hobby. We are from henceforth invoking this principle by applying it to racism and liberalism. The present editor will not knowingly, under any foreseeable circumstance, promote or encourage any preacher, church, paper, or institution that practices either In this we are not setting ourselves up a judge and jury (no more than was the previous edition with anti-ism), but when w have concrete evidences that a preacher o church (or anything else) is racial in it attitude or liberal in its practice, all affinity will be automatically broken. W cannot do otherwise and be true to ou faith.

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The Assembly, Again

Forsaking the assembly is a sin; missing it may not be. Herein lies a distinction that very few (even preachers) have ever effectively made. The Bible says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.) The word "forsake" in the original is much stronger than the idea of occasionally missing. It means "to leave behind, to abandon, desert, forsake." The writer probably had in mind the complete abandonment of the public worship. But few people, if any, ever completely abandon the assembly without first making it a habit to miss occasionally (without sufficient reason). But just to be away from the service (when there is good reason) is not necessarily forsaking the assembly. The purpose or reason for one's absence must be duly considered. For example, during my fourteen years of marriage I have often been away from my family in meetings or lectureships for a week or more at a time. Although Jimmy (my youngest child) told me the other day that I stayed away from home too much, no one has ever accused me of forsaking or abandoning my family. However, if I should just walk off and leave them, having decided that I no longer wanted to accept the responsibility of a family, not being willing to provide for them, or fill the duties of a husband and father, even if it was just for one hour and one time in my whole life, it would be proper and right to say that I had forsaken them. One can be away from home without forsaking his family, but one cannot forsake his family without sinning. We think the same thing is true concerning the assembly. The purpose (reason and attitude) of one's absence can make a world of difference. So the next time you are thinking about missing the assembly it would be wise to ask yourself, "Why?" If you will deal honestly with yourself and with God you can easily determine whether you will be merely missing the service or forsaking the assembly.

Science

Science has added many wonderful and enjoyable things to our lives, although it can be seriously questioned as to whether all these things have improved the quality of life or not, and we are thankful to God for the progress made. But it should be remembered that science (as men use the term today) is a human enterprise, subject to immediate and complete change. Scientists (and sometimes the disease strikes hard among some who profess to be Christians) get all excited about their theories and "facts" as if they were unquestionable and eternal truth, especially if such theories seem to conflict with the Bible, and often chide and intimidate Christians (who continue to believe the Bible as God's infallible word to man) for their "backward and foolish beliefs." However, before one gets too excited about the present theories of science, it should be remembered that in five years from now every textbook on science in print at this time will be outdated, antiquated, and relegated to the unknown and forgotten past. The theories which seem to be in conflict with the Bible, over which Christians are taunted unmercifully for not accepting in preference to the Bible, will be discarded as baseless assumptions and new ones advanced, which in turn will be discarded in another few years. But the Bible will remain the same--it never changes. Christians learned long ago that if you give the scientists long enough they will paint themselves into a corner on every subject that seemingly conflicts with Biblical faith (that is, they themselves will prove their theories false). Science is a human enterprise; the Bible is the word of God: the former is in constant change; the latter never changes. In which, then, should we put our trust?

Work Of Elders

The Scriptural work of elders is to oversee (expressed by other words, such as "watch," "feed," "rule," etc.) the work of the congregation which appointed them for that purpose. Paul charged the Ephesian elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.)

But for some reason (unknown to the Scriptures) many Christians in our time conceive of elders as workhorses to be driven by the congregation rather than mature and faithful men selected to lead or guide the church in Scriptural work. We appoint them to direct us in the Lord's work and then turn on them and insist that it is the elders' job to do the work while we stand on the sideline giving orders. It is hard to understand how we could miss the truth further. There are some things that elders are appointed to do, such as feed and shepherd the flock, watch for our souls, rule over us, etc., and these they must do if they are to give an account with joy and not with grief, but to force this to mean that they should make all the visits (personally), do all the teaching, hear all the complaints, visit all the sick, keep the preacher straight and working (no small job sometimes), be great Bible scholars (with the answers to all problems), etc., is going too far. The elders are appointed to direct us in the work, not necessarily to do all the work themselves. The work of the Lord is to be done by all Christians, including the elders as well as every member. And it is time we all get off the spectators' bench (time we stopped insisting that the elders do all the work) and get on the working team--start doing what the elders direct us to do. This is God's way, the Bible way, the Christian way! We must thus learn to recognize elders for what they are--leaders in the church of God. Their load is heavy enough without us adding unnecessarily to it. In a Scriptural eldership (when everything else is as it should be), we have the right organization; let us now learn the right function of the elders.

New Paper

Not often do we use our limited space to commend papers, books, tracts, or Bible school literature (outside the Carolinas), but occasionally there is born among these one of such extraordinary character that silence would seem to us an injustice. Such we consider would be the case with the birth of a new paper published in Florence, Ala. called "The World Evangelist." It is edited by the able, sound, and deeply loved Basil Overton (this alone is enough to commend it to all serious students of the Bible), and backed by such men as Charles Coil, Alan Bryan, Albert Hill, and Rodney Tate. Its noble purpose is to stress the total mission of the church --evangelism both at home and abroad and keep the evangelized evangelizing. It is published in newspaper style, and contains a large variety of material, such as full length sermons, sermon outlines, illustrations, news, "how to do it" articles, section for youth, mothers, etc. It is the kind of paper this editor has long wanted to see, and under the kind of editorship that he approves. Hundreds from the Carolinas should help make this paper the living vital force it is designed to be b sending subscriptions to The World Evangelist, P. O. Box 2279, Florence, Ala 35630. Subscription price is $3.50 pe year or two years for $6.

Types Of Religion

If we think of religion as the fundamenta motive which results in overt action (th motive plus the practice), we are con fronted with many kinds or types of i every day of our lives. For example there are:

1. The religion of fear--one practicin what he does because he is afraid to d otherwise.

2. The religion of duty--the overt ac is performed by a sense of compulsion b the heart is not in it.

3. The religion of form--rites are mor important than right.

(see page 13)

Reply To Questions Answered

Keith Tripp, Fairfield, N. C.

(Editor's note: We have received several replies to the article herein mentioned, and since we could not run them all we had to make a choice. We have chosen brother Tripp's because he seems to us to best represent them all. Although we think he misses the point altogether, we hope you will give him a serious hearing: for this is a serious question. Brother Tripp concludes by saying, "It is my hope that we may all consider carefully what the Bible actually teaches on this subject and seek to practice it." This is our hope too, and we believe that what we said is what the Bible actually teaches. Brother Tripp feels the same way. We must therefore leave each reader to draw his own conclusions.)

This article is written in response to one that appeared in the September 1972 issue of Carolina Christian under the title "Questions Answered." Please go back and read again that article in connection with this one. The question of that article was,: "Does the New Testament authorize a man to protect his life and property within the bounds of the law, or does the non-resistance teaching of Jesus (in the Sermon on the Mount) apply in all cases." I believe the positions set forth in that article are not founded on the true teachings of the Scriptures.

Let me say in the beginning that I have known and loved Howard Winters for several years. I consider him to be an outstanding preacher and student of the Bible. This article is written simply to promote an understanding of what I believe to be the teaching of the Scriptures on this subject.

First, let us notice the Sermon on the Mount. In the September article it was said that the sermon applies only to individuals acting as such but does not apply to individuals acting as citizens, that a man as a citizen can kill an intruder in his home and be right because he is acting within his right as a citizen. But, is this the correct view of the sermon? If it is, it also means that a man acting as a citizen does not have to have a pure heart, does not have to be merciful, does not have to put first the kingdom of God, does not have to follow the golden rule, for these are all taught in the same sermon that says love your enemies and do good for them. This view that frees a man from responsibility for his actions when acting as a citizen or a soldier borders on the idea of "situation ethics," and is contrary to the Scriptural teaching that we must give an account for all we do in this life regardless of whether it be as citizen, father, soldier or whatever. (Rev. 20:12.) I believe that the Sermon on the Mount applies to all Christians, no matter what capacity they are in, whether it be the command to have a pure heart, or love your enemies.

The statement was made in the September article that: "I believe the New Testament authorizes the home-owner (or husband) to do whatever the law allows to protect his property (or family). Mark 3:27 was the Scripture used to support this statement. First let us notice the Scripture and then the statement. The use of Mark 3:27 to try to prove Jesus approves destroying others to protect self, is in my opinion, stretching this passage completely beyond its meaning. Jesus is not even remotely considering here the idea of killing, but is merely using an illustration to teach that His power is greater than Satan's, therefore He is able to cast out devils. If verse 27 is to be taken as Jesus' endorsement of all things mentioned in this illustration for Christians to practice, then he is endorsing robbery. Certainly this is not the case. Jesus is in this passage endorsing neither robbery nor killing in self defense. Now let us

Problems And Courage

Harmon Caldwell, Clemmons, S. C.

In my personal experience as a gospel preacher, there has come to my attention through the years, in many places, and resulting from association with many people of all walks of life, the fact that every individual, every family, every business concern, indeed every congregation have varied problems with which to cope - some of them are great problems, others are small. Too often do people have to become almost entirely overwhelmed and frustrated with anxieties - and if in turn they have the idea that some day, some way in this life there will come a time and a situation in which there will be no problems, then their philosophy of life is based not on reality, but on a Utopian dream which is destined only to be shattered and to vanish.

This life is fraught with complexities and problems and dilemmas and immediate need for decisions. Christianity, however, is that "place of refuge" into which men may flee in order better to confront and bear up with the problems of life; it is that which produces consolation despite the ills of life, for in the church only is there hope for an ultimate and absolute tranquility in heaven. In this life, as such, there never will be a time when we are without moments of anxiety. But as Christians, we can look beyond this life and into the next wherein there will be no sorrows, no grief, no problems. Because of this hope, Christians thus are better able, better qualified, and better equipped to meet head-on and with courage the discouraging aspects of the few years we have on earth.

There are great tragedies some may experience. Deep problems others may have. Discouraging moments persist. But Paul once said, "I can do all things through Christ who strengtheneth me." He also unequivocally asserted, "I have learned that in whatsoever state I am in, therewith to be content." Paul could not have stated this, nor can anyone, unless there is courage to do so; and that courage is derived only through and from the Lord, who is "our strength and our redeemer," and His word, and a ready willingness to apply it in all its principles.

To Joshua God said, "I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage." (Josh. 1:5, 6.) This was spoken to a great man of the Old Testament, but the same encouragement most assuredly sustains us this day. Did not Paul give Timothy the rousing message: "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." (2 Tim. 1:7.) What more can a person want or need in life to help him engage the enemy of trial and duress? What more comforting thought can we secure for ourselves in the face of what we have as problems?

Timothy also was exhorted, "Thou therefore endure hardness as a good soldier of Jesus Christ." There will be things that will face us that we might feel insurmountable. But is it for true Christians to tuck their heads down in despair and cry, "What's the use?" David said, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?" (Ps. 27:1.)

We read somewhere that the Orient has an interesting legend concerning trees. According to the legend the bamboo tree stands for prosperity. The pine tree means life. The plum tree suggests courage. The reason the plum tree symbolizes courage is that it puts out its blossoms even while snow is still on the ground!

It takes courage to face a giant foe as was the case with David defeating Goliath. It takes courage to stem the tide of popular opinion. It takes courage to face the problems we have as people here in this life. We will have them - big problems

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How To Win People

Howard Winters, Duncan, S. C.

I make no claim of having all the answers. Nor do I wish to appear critical of the motives of anyone who is trying in the only way he knows how to save the souls of others. Nor am I of the disposition to be critical of anyone who would suggest that members of the Lord's church should be engaged in more activity. Nor would I, for one moment, try to justify myself or others in our failure to carry out the Great Commission. On the contrary, I have often said that I would rather be lost for sincerely doing a thing wrong which the Lord has commanded than to be lost for not trying to do it at all. I doubt that there is a man among us but who could greatly improve his service to the Lord--none of us can cast the first stone at another for neglect. I am therefore in wholehearted favor of improvement and more work. But there are some prevalent ideas concerning this matter that I think need to be purged from our thinking, and I now call your attention to one of them (even at the high risk of being misunderstood and having what I say applied to hings and situations foreign to what I have n mind).

I have been doing my best to preach the gospel now for more than 22 years, and nearly every week during that time someone has suggested that we ought to be doing something more to win people to Christ (and one would have to be spiritually dead o argue with this fact). The things that have been suggested that we do fall into lmost every conceivable category, such s a ball team, more social activity, beter fellowship among members, Chrisians be more friendly, impress the community by taking our stand for or against omething, build new meeting houses, rganize a visitation or personal work rogram, open centers for prisoners or lcoholics or homeless children or unwed mothers, give more financial aid to the poor (one preacher even suggested that we would win more if all preachers would join the Ministerial Association), etc., etc. But (and notice this please) in all these years and the hundreds of suggestions, not one has ever said or implied (except only remotely) that we should step-up our activities in preaching the gospel of Christ, the very thing our Lord commissioned us to do. Now I admire anyone's zeal who desires to win others, but I am afraid that we are putting the emphasis on the wrong thing. I can usually agree (though not always) that we need to do the things suggested, but only as a means to the end, a means of teaching the truth, the ultimate work of a Christian. What is the point of social activity unless in someway that activity serves in teaching the gospel? What is the use to impress people unless we bring them to Christ (and we cannot bring a person to Christ without teaching him the gospel)? If we convert people to our meeting houses (because they are beautiful and air-conditioned), to our friendliness, to our concern for them, what have we accomplished unless we lead them to Christ? It is true that we may successfully use such things to open doors and hearts, but we usually use them to recruit rather than convert. But to be saved a person must be converted to Christ, and the only way to convert him to Christ is to teach him the gospel. That is what he needs and that is what we must give him. Too many have confused the means with the end, and this accounts for a large part of our failure. Let us therefore get the gospel out to the people, taking it to them where they are and in a manner in which they can gladly accept it. Some will believe and obey (and thus be saved) while others will not (and will remain lost), but our job is not so much to worry about the results as to do what the Lord has commanded.

If a man does not want the gospel, we

(see page 14)

Dawn Of A New Age

Roy Z. Kemp, Greensboro, N. C.

The spirit of the antichrist is definitely in our world today. It shows in the deep-running stream of materialism that is in men's hearts.

It does not take much insight into the Holy Scriptures to see that the day of God's wrath is approaching. Flashing on every hand are signs of this great holocaustal event.

"This is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:3.)

The church of the New Testament has never been in greater peril nor in deeper slumber than it is today. The only hope of its survival is a spiritual awakening. We must return to God! "God is our refuge and strength, a very present help in trouble." (Psalm 46:1.)

In answer to the inquiries of His disciples, concerning the signs of the end of the world, Jesus said, "Nations shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." (Matt. 24:7.)

The answer to the problems facing the world today lies not in senseless violence nor in bureaucratic politics; it lies in our returning to God and doing His will.

There are those who think that we soon will enter into the era of a new utopia, an imaginary place where religion and politics will form a new phase or new structure of social regeneration. They aver that it will be a heaven here on earth.

But Jesus told us: "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.) And the Apostle Peter says, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3:10.)

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.)

This new heaven and earth which are promised will not be the heavens and earth as we know them today; they will be places of spiritual peace, the final habitation of our souls, the kingdom of God.

This land of promise will be a spiritual realm where the redeemed will live and be with God. There will be no sin, no strife, no rebellion, no turmoil in this heavenly place. Satan and his evil henchmen shall never profane it nor defile it. It is a sanctuary of God for his loved ones.

The only hope that anyone has of a future inheritance, is based upon the ancient promise which God made to Abraham under the oath of His covenant. We become heirs of that promise by accepting Christ; thus we come to be Abraham's seed, to whom the promise was made, (Cf. Rom. 4:13-16.)

John saw the fulfillment of God's promise and wrote: "And I saw a new heaven and a new earth; for the first heaven and the firs earth were passed away." (Rev. 21:1.)

"Lift up your eyes to heavens," th Prophet Isaiah tells us, "and look upo the earth beneath: for the heavens shal vanish away like smoke, and the eart shall wax old like a garment, and they tha dwell therein shall die in like manner: bu my salvation shall be for ever, and m righteousness shall not be abolished. (Isa. 51:6.)

Salvation has been provided for each o us. Happiness, joyousness, and freedo from anxieties and cares are rightfull ours by the grace of God. We each mus believe God and act upon His wonderfu promise to us. If we, by faith, will g forward to Him and claim His wonderfu gifts, and willingly and lovingly serve Hi all our days, then will dawn for us th wonderful new age!

The Berkeley Church

Glenn Beall, Moncks Corner, S. C.

For several years many in this area, especially members of the North Charleston church of Christ, had thought that Moncks Corner, S. C. would be an ideal place to establish a new congregation of the Lord's church. This idea was developed and became a reality--the Berkeley church of Christ had its first Sunday services October 1, 1972.

The enthusiasm of area churches for the work was demonstrated in Moncks Corner's first gospel meeting. The average attendance of this September 25-29 meeting was 139, Friday being the largest attended night, 179. Jim Creech of North Charleston preached nightly in this meeting and did an outstanding job.

Richard McWilliams of North Charleston preached each Lord's day thereafter, as the church began to assemble regularly following the meeting. Brother McWilliams very ably continued working with the church until the arrival of Glenn Beall, Berkeley's first full-time evangelist, supported by North Charleston.

Brother Beall, from Sherman, Texas, was introduced to the Carolinas on a tour of duty at Charleston Air Force Base, 1967-69. From Charleston he went to Preston Road School of Preaching in Dallas, Texas and preached in Cresson, Texas. He has worked with the Antioch church of Christ in Blue Springs, Miss. for the past two years. He, his wife, Sharon, and their two daughters, Julie and Ellen, moved to Moncks Corner October 17, 1972.

The town is an ideal location for this type mission work. It is the county seat of Berkeley County, the largest county in land size in South Carolina. It has shown more rapid growth than any other county of the state. The 1970 census shows a 45% increase. The city population is 2,304 and it serves an area population of more than 7,500, according to Mr. V. M. French, manager of the local radio station, WBER. Increased employment opportunities and growth of area industry should increase the present population. Several highways, such as Highway 52 to Charleston and St. Stephen and Highway 17-A to Summerville and Jamestown, direct traffic through the city. Highway 52, towards Charleston is being converted to a four lane road. The nearest congregation is 23 miles from downtown Moncks Corner through a densely populated area.

The church has been well received in Moncks Corner. North Charleston's canvassing of the area enabled 159 correspondence courses to be set up; 43 are still active. There have been three completions thus far, and group showings of the Jule Miller film strips have resulted from each completion. The potential is excellent for the preaching of the gospel in this new territory.

"Five Minutes With The Bible," a daily radio program, began November 13. It can be heard in the Moncks Corner area from 9:35 to 9:40 each morning on the local station Monday through Friday, Since 5,000 people listen to WBER at any given time, we feel this is an excellent opportunity for contact with the public. There have been responses already after only two days of broadcast.

Until a permanent building can be purchased, the church must continue to meet in the Moncks Corner elementary school cafeteria. An excellent tract of land on Highway 52 towards Charleston has been located and others are being considered. It is the hope of the Berkeley church that they can soon purchase a permanent building site.

Berkeley membership is now 22 in number. It is made up of families living in Moncks Corner and of families coming from the North Charleston and Union Heights congregations of Charleston. Average Sunday attendance has numbered

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Southeastern Children's Home News

Build A Second Cottage

A concerted effort has been underway for the last several months designed to raise funds with which to build a second cottage in Sumter, S. C. Your response to our appeal has been wonderful beyond words. At this writing we have on hand a balance of $9,600. The Board of Directors has indicated that it will seriously consider beginning construction on a second cottage when the balance on hand, after expenses, is $10,000. The more we have to pay down, the less the monthly payments will be. Your contributions toward this building fund are needed.

Also, funds will be needed to operate the second cottage when it is built. There will of necessity be a house payment. The monthly note on the first cottage is $193 per month. It is expected that the note on the second cottage will be for a similar amount. Then there is a need for groceries for six children and their houseparents. These children must be clothed. There are medical expenses to be met. Utilities will have to be provided for. Also, the housemother is provided a small monthly stipend. To operate two cottages containing 12 children and four foster parents will cost approximately $1,800 per month. There are also expenses involved in publishing our monthly bulletin, Southeastern News. To operate two cottages at full capacity will take an increase of about $800 per month over the average contribution for the first nine months of 1972.

The cottage type child care facility is not as cheap as a large dormitory type facility, but there is no doubt but that the cottage approach is the best approach open to us and the best for the children. Then, too, the house payments will build an equity. In time the cottages will be paid for and will stand as permanent assets. Eighteen hundred dollars per month may seem high, but divided by 12 children, it comes to only $150 per child per month including house, utilities, food, medical expenses, clothing, etc.

We would like for you to be on the lookout for children who need a home. There are many children who need such a home as we provide. We need to be put in touch with them. We would like to hear from you if you know of children needing our services.

Will you help with the building fund? Will you help with monthly operating expenses for both cottages? Do you know of children needing a home? If so, we would like to hear from you. Write us at this address: Southeastern Children's Home, Inc., 74 Nash Street, Sumter, S.C. 29150. From the depths of our hearts we thank you for your help in times past, and ask for your support in days to come.

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BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: MUJALANYANA, Zambia - Back in September, missionary Phil Elkins was preparing charcoals in his village kitchen when a spark ignited the grass roof. Within 45 seconds the flame had leaped to their old adjoining house, their new house and their storage room. In minutes the Elkins family had lost everything they had and nine other huts burned to the ground. About $10,000 worth of missionary supplies and personal belongings were lost. However, Elkins and church members immediately began to rebuild the huts destroyed. Funds and other encouragement may be sent to San Fernando Church of Christ, 1226 Glenoaks Blvd., San Fernando, Calif. 91340 and marked "Elkins Fire Loss."

HOLLAND PARK, Australia - Missionary Claude Guild reports that there is great value in setting goals for souls. Guild says: "We set a goal at Holland Park for 20 baptisms in 1971, we got 27. We raised it to 30 in 1972 and already 31 have been baptized..."

MACAO, China - The weekly World Radio broadcast from this powerful radio station is beamed to one-fourth of the earth's population and is the only religious broadcast permitted on the station.

KAMBATTA, Ethiopia - The Church of Christ is reportedly the second largest church in the District of Kambatta according to a recent survey made by the ministry of Education in Ethiopia. The Sudan Interior Mission group is the largest, having been in operation for more than 30 years. Churches of Christ began teaching them in 1966.

ON THE HOME FRONT: SAN ANTONIA, Texas - The Oak Hills elders have established a counseling service for those finding it difficult to adjust in family life, in society or in their vocation. The aim is to strengthen homes and family units.

SOMERVILLE, N. J. - The International Mission Team that is operating out of New York's tallest building. Phil Evanson and Keith Mitchell, who head the team are working to serve those of the United Nations.

AIKEN, S. C. - Dr. William Douglass Gunselman, former missionary to the Philippines passed from this life, Aug. 21, 1972, after a brief illness. Dr. Gunselman was known for his outstanding ability as an educator, having served as director of Philippine Bible College of Quezon City, for seven years. He was also well known for his total commitment as a missionary. He stood strongly against every false way, and encouraged that authorized by God's word. Brother Gunselman was instrumental in starting many Bible Camps, among which is Carolina Bible Camp. His passing is mourned by thousands because of the needs regarding mission work, yet it is better to be with the Lord.

FROM THE GOOD NEWS: "Behold, he cometh with clouds; and every eye shall see him..." Rev. 1:7.

Problems . . . (Cont'd.)

and little problems. But the true Christian can confront them and he can bear with them. Perfect love, says John, casts out fear. Faith, said the same apostle, is

(see page 14)

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CAROLINA CHURCH NEWS

North Carolina News

From The Bulletins

Greensboro, Friendly Ave.

"Good Brakes For Powerful Motors." Most adults have a different outlook toward automobiles than teenagers. Young people are interested in the motor, the number of cubic inches, and the horsepower while parents are concerned about how the brakes work, and will they stop the car. I believe that this could be a symbol of the 20th century to describe the society we live in... more speed and less control. Trends in attitudes today seem to be going in the direction of permissiveness and indulgence. There are all kinds of perfectly good excuses, rationalizations and justifications. We often hear, "but we like it, everyone's doing it, and it's just art in a new form." Although sin does seem to have the stamp of approval of society and is currently fashionable, I believe that it is time we put on Christ's braking system. In a trend of more pleasure and less restraint, Christianity can provide a fine balance in matters relating to morality. The Bible talks about "moderation" and "purity" and followers of Christ should be leading others away from evil and trying to curb his basic desires. Pride, self-centeredness, selfishness, man's greed and lust (whether it be over-eating, drinking or physical desires) can be stopped by applying the brakes of self-control and discipline. God loves us and He gave us a braking system, if we only will apply it.

Talmadge Solomon

Winston-Salem, South Fork

GOOD DOG: Planning a vacation in Florida, the tourist didn't know what to do with his dog. In reply to his letter the hotel manager wrote back: "I've been in this business for 30 years. Never have I called on the police to eject a disorderly dog. Never has a dog set fire to a bed with a cigarette. I've never found a hotel towel or blanket in a dog's suitcase, nor a whiskey stain on the dresser because of a dog. The dog is welcome and if he will vouch for you, come along with him!"

South Carolina News

Columbia, St. Andrews Rd.

The success of our State Fair Evangelistic Exhibit in Columbia, S. C., was excellent. We have enrolled over 700 in the Jule Miller Bible Correspondence Course and over 1,000 participated in our religious survey.

DILLON

GILBERT BEHEL, Reporting: The work here is coming along well now. We had 51 present Sunday morning (Nov. 19) and our contribution was $168.00. If we can continue to grow maybe in a few months we will be able to drop some of the outside support that we are now receiving.

WANTED

A sound, strong, determined, hard working, zealous preacher who is willing to face a challenge, offer some leadership, and work with a small group of Christians to build a great church. This calls for a full time worker, a man who can organize, appoint, designate, and encourage members to fill their obligations. A salary of $125 per week is available (and the right man could raise any additional salary needed). If interested, contact the Church of Christ, 135 Saluda St., Chester, S. C. 29706.

Reply . . . (Cont'd.)

notice the statement that the New Testament authorizes a man to do what ever the law allows (emphasis mine, kt) to protect family. Suppose a preacher's wife and daughter were captured by criminals and the preacher was informed that if his wife and daughter were to survive, that he would have to quit preaching and renounce Christ. Certainly the law of the land allows it, he has the right as a citizen to do it, but can he do it and be pleasing to God? If he cannot and be pleasing to God because God has prescribed a different course of action, then we would say the same is true concerning killing one's enemy.

Another passage in the September article referred to (though not directly quoted) is 1 Tim. 5:8 which says that if any provide not for his own, etc. This passage is frequently used out of its context by those supporting the idea of killing to defend one's family. In this passage Paul is talking about providing something for one's own so the church will not have to. Is Paul saying if family is threatened we should kill the enemy so the church will not have to? Certainly not, this is not even remotely under consideration in this passage. If it teaches it is right to kill to provide for one's family, then it would also be right to steal, lie, commit adultery, sell whiskey, etc. to provide for one's family even though all these are contrary to the teachings of Jesus. Obviously this is not the teaching of the passage.

Finally, what may the Christian do that is authorized by God to protect himself and his loved ones, if he may not kill his enemies. There are six things at least that God has authorized us to do.

1. Pray--In Acts 12 when Peter's life was in danger the church prayed. Let no one take lightly the power of prayer.
2. Run--Jesus told disciples to run when Jerusalem would be invaded.
3. Hide--Jesus did. John 11:54.
4. Teach Christ--Paul when on trial taught Jesus and, had he not already appealed to Ceasar, he would have been freed.
5. Use the law--Paul did. Acts 25:11.
6. We may use limited force, motivated by love for enemy. Sometimes force can be used out of love. A parent uses limited force to discipline the child because he loves it, but such force used so as to destroy the life given by God of the child would not be consistent with love. The same is true of our enemy, we can help him by the use of limited force at times, but to destroy his life and all opportunity which have been given him by God is not authorized by God, yea, the command to love forbids it.

Some might object to the above method by saying it might not work. This is true, but it might not work to get your gun and try to kill either. Besides, God can deliver us from death or by death!

It is my hope that we may all consider carefully what the Bible actually teaches on this subject and seek to practice it.

Editorials . . . (Cont'd.)

4. The religion of convenience--convenience rather than conviction determines one's course of action.
5. The religion of profit--action is regulated by the amount of gold that is put into the coffers.
6. The religion of imitation--making another human being the standard of conduct.
7. The religion of society--following the multitude or concluding that the voice of the people is the voice of God.
8. The religion of Christ, pure religion (James 1:27--submitting one's whole heart to Christ and following Him in every aspect of life. This religion brings peace, happiness, and satisfaction--it fills man's every need.

What kind of religion have you?

Berkeley Church . . . (Cont'd.)

30. The church looks forward to many wonderful years of service in Moncks Corner.

Problems . . . (Cont'd.)

the victory that overcomes the world. Faith, said Paul, is the shield that quenches the fiery darts of the wicked. "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6,7.)

So in moments of virtual despair and dismay, be as the plum tree. Try always to blossom forth with courage, despite the adversities that confront us from time to time, and in turn, honor God, who will sustain us, and keep us, and who will eventually give us a home beyond wherein joys eternally abound. Press on toward the mark for the prize of the high calling of God in Christ Jesus.

How To Win People . . . (Cont'd.)

cannot force him to accept it, regardless of how much he might be impressed with our sincerity, concern, association, activity, or social (or "church") programs. We must go on preaching the good news: for if one does not accept it another will. The very next person we meet may be searching for the pearl of great price. Let us give him the saving message. Thus we need to be concerned, but we must not be carried away with ineffective and useless movement. It is the gospel that lost people need (whether they know it, want it, or will accept it or not). It is the gospel that we are commissioned to teach and preach. It is the gospel that will save souls and change lives. It is the gospel by which men can go to heaven.

In view of this, then, we ought to be greatly concerned with how we can win people to Christ. But just as important as that, we ought to be concerned with how we can reach people with the gospel, how we can plant it in their hearts in such a way that it will result in obedience to the Lord: for it is with the gospel that we must win people to Christ. The gospel is our only means. And by teaching the gospel, in the final analysis, is the only way we can reach people for Christ.

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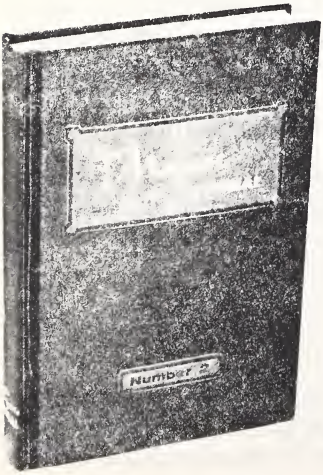

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EDITORIAL BOOK VIEWS

Christianity Without Ulcers, by Edward Fudge. The C. E. I. Publishing Co., Athens, Ala. 175 pages. Cloth $3.50.

In this the author has produced a readable book for everyone--a book saturated with teaching concerning the positive aspects of Christianity. It contains 61 short chapters on as many different subjects dealing Scripturally with the Christian life, its joys and hopes. Many of the subjects can be easily expanded into sermons and it has a number of very fine illustrations (one or two are worth the price of the book). It would also be useful for those who need bulletin material. We think it would make an ideal gift for both young and old--a gift that could make a life more meaningful by showing it the beauties of Christianity.

SERMON OUTLINES. The following outline books are published by the C. E. I. Publishing Co. They are in paper back and sell for $1.25 each. Sermons You Can See, Benjamen Lee Fudge. 80 pages. Fifty outlines utilizing the acrostic method. Ideal for blackboard diagrams. They are Scriptural and preachable. You will like this one. Sermon Outlines, by Harry Rimer. 70 pages. One full sermon and 21 outlines by the author of many popular books on evidences (it is edited by Gordon Wilson). Most of them are built around some aspect of Christ. Outstanding. Do not miss this one. Action-Getting Sermons Volumes 1 and 2, by Jesse P. Sewell. Each 99 pages. All who know this great Bible teacher will want these books, and those who don't should use them to get acquainted with him. There are 50 outlines in each book--100 in all. They will help you get results in your preaching. They are sound and practical --a must for preachers who are concerned about their preaching. Sermons To Grow On, by Edward Fudge. 93 pages. The 19 lengthy and meaty outlines in this book are designed to give the earnest Christian food to grow on. They do not offer a diet of milk but of meat; they are not for the lazy preacher, but for those who are willing to dig deep to find that extra ingredient that makes a sermon practical and livable.

Sermon Outlines on Old Testament Characters, and Friends and Foes of the Master, by R. L. Andrews. Respectively 80 pages and 94 pages. The former has 25 exceptionally fine outlines on Old Testament characters, most of them on lesser known and infrequently emphasized personalities, and the latter 22 on people who came into contact, in one way or another, with Jesus or else were confronted with the Master's teaching. We think you will be pleasantly surprised (as we were) at the hundreds of lessons that are taught in these biographical studies. Sermons in Series, by Sam Binkley, Jr. 99 pages. Here are 33 well prepared outlines in four series (by a former Carolina preacher) containing sound and useful material for plenty of preaching. The fourth series is outstanding. Expository Outlines on Ephesians, by Edward W. Fudge. 89 pages. Here are 20 penetrating expository outlines on Ephesians, along with a section telling how to use them. Some of them are deep and will require a good deal of study and preparation, but they are challenging--they will keep you on your toes. We think you will like it. Overview: the nine outline books just mentioned would be an excellent addition to any preacher's library. Although they will not all appeal to the same person, some of them are sure to appeal to all. Why not just order them all--they are worth far more than their small price.

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